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which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 7—11; *therein acknowledging his own imperfection,* 12—14. *He exhorteth them to be thus minded,* 15, 16; *to imitate him,* 17; *and to shun the ways of carnal Christians,* 18—21.

FINALLY,[a] my brethren, [b]rejoice in the Lord. [c]To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware [d]of dogs, beware of evil[e] workers, beware of[f] the concision.

3 For [g]we are the circumcision, which [h]worship God in the spirit, and [i]rejoice in Christ Jesus, and [k] have no confidence in the flesh.

4 Though [l]I might also have

Cir. A.M. 4066. A.D. 62. Julian Period, 4775. An. Olym. CCX. 2. U.C. 815.

CHAP. III.

a 2 Co.13.11. Ep.6.10. 1 Th. 4.1. *Gr.* 1 Pe. 3. 8.

b Ps.100.1. Is.12.2.—41.16.—61.10.—65.14.—66.11. Joel 2.23. Hab.3.17. Zep.3.14,17. Zec.10.7. Mat.5.12. Lu.1. 47. Ro.5.2,3,11. 1 Th.5.16. Ja.1.2. 1 Pe. 1. 6,8.—4.13.

c 2 Pe. 1. 12..15.—3. 1.

d Pr.26.11. Is.56.10. Mat. 7. 6,15.—24.10. Ga.5.15. 2Ti.4. 14. 2 Pe. 2. 22. Re. 22. 15.

e Ps.119.115. Mat.7.22. 2Co. 11.13. Ga.5.13. 1 Ti.1.19. 2 Ti.3.1..6.—4.3. Tit. 1. 16. 2 Pe.2.18..20. Jude 4, 10.. 13. Re. 21. 8.

f Ro.2.28. Ga.2.3.—5.1..3,6. Re. 2. 9.—3. 9.

g Ge.17.5..11. De.10.16.—30. 6. Je.4.4.—9.26. Ro.2.25.. 29.—4. 11. Col. 2. 11.

h Mal.1.11. Jno.4.23. Ro.1. 9.—7. 6.—8.13,26,27. Ep.6. 18. Jude 20.

i *See on* ver. 7..9. Ps. 105. 3. Is.45.25. Je.9.23. 1 Co.1. 29..31. Ga. 6. 13.

k 1 Pe. 1. 23..25.

l 2 Co. 11. 18..22.

m Ge.17.12. Lu.2.21. Jno.7. 21..24.

a Ps.119.5,173..176. Ro.7.10.. 24. Ga.5.17. 1 Ti.6.12. Ja. 3. 2.

b Job 17.9. Ps.138.8. Pr.4. 18. 1 Co.13.10. 2 Co.7.1.—13.9. Ep.4.12. He.12.23.—13.21. 1 Pe.5.10. 2 Pe.1.5.. 8.—3. 18.

c Ps. 42. 1.—63.1..3,8.—84.2. —94.15. Is. 51. 1. Ho. 6. 3. 1Th.5.15. 1 Ti.5.10.—6.11. He. 12. 14. 1 Pe. 3. 11..13.

d 1 Ti. 6. 12.

e Ps.110.2. Ac.9.3..6,15. Ep. 1. 4. 2 Th. 2. 13.

f ver. 8, 12. ch. 1. 18..21.—4. 11..13.

g Ps.27.4. Lu.10.42. 2 Pe. 3. 8.

h Ps.45.10. Lu.9.62. 2 Co. 5. 16. He. 6. 1.

i Ro.15.23..29. 1 Co.9.24..27. He. 12. 1.

k Lu. 16. 16. 2 Co.4.17.—5.1. 2 Ti. 4. 7. Re. 3. 21.

l Ro.8.28..30.—9.23. 1 Th.2. 12. 2Th.2.13. He.3.1. 1 Pe. 1. 3, 4, 13.—5. 10. 2 Pe. 1. 3.

m Ro.15.1. 1 Co.2.6.—14.20. Col.1.28.—4.12. 2 Ti. 3. 17. Ac.5.14. *Gr.* Ja.1.4. 1 Jno. 2. 5.

n Ga. 5.10.

12 Not as though [a]I had already attained, either were [b]already perfect: but [c]I follow after, if [d]that I may apprehend that for which also I am [e]apprehended of Christ Jesus.

13 Brethren, [f]I count not myself to have apprehended: but *this* [g]one thing *I do*, [h]forgetting those things which are behind, [i]and reaching forth unto those things which are before,

14 I [k]press toward the mark for the prize of [l]the high calling of God in Christ Jesus.

15 Let us therefore, [m]as many as be perfect, [n]be thus minded: and if in any thing ye be otherwise minded, [o]God shall reveal even this unto you.

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AND David [a] consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, [b] If *it seem* good unto you, [c] and *that it be* of the LORD our God, let us [β] send abroad unto our brethren every where, *that are* [d] left in all the land of Israel, and with them *also* to [e] the priests and Levites *which are* in [γ] their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [δ] bring again [f] the ark of our God to us: for [g] we enquired not at it in the days of Saul.

4 And all the congregation said that they would do so; for [h] the thing was right in the eyes of all the people.

5 So [i] David gathered all Israel together, from [k] Shihor of Egypt even unto the entering of [l] Hemath, to bring the ark of God from [m] Kirjath-jearim.

A.M. 2962. B.C. 1042. An. Ex. Is. 449. An. ante I. Olymp. 266.

CHAP. XIII.

a 2 Sa. 6. 1. 2 Ki. 23. 1. 2 Ch. 29. 20.
b Pr. 15. 22. Phile. 8.
c Ex. 18. 23. 2 Sa. 7. 2..5.
β Heb. *break forth*, and *send*.
d 1 Sa. 31. 1. Is. 37. 4.
e Nu. 4. 4, etc. 2 Ch. 31. 4, etc.
γ Heb. *the cities of their suburbs*. ch. 6. 54..81. Nu. 35. 2..8.
δ Heb. *bring about*.
f Ps. 132. 6.
g 1 Sa. 14. 18, 36.—22. 10, 15.—23. 2, 9..12.
h 1 Sa. 18. 20. 2 Sa. 3. 36. 2 Ch. 30. 4. *marg.* Es. 8. 5.
i 1 Sa. 7. 1. Sa. 6. 1.
k Jos. 13. 3. 6. *Sihor.* 1 Ki. 4. 21. Je. 2. 18. *Sihor.*
l Nu. 34. 8. Jos. 13. 5. 1 Ki. 8. 65. 2 Ki. 25. 21. *Hamath.*
m 1 Sa. 6. 21.—7. 1.
n Jos. 15. 9, 60. 2 Sa. 6. 2. *Baale.*
a Ge. 30. 27.—39. 5. Pr. 3. 9.—10. 22. Mal. 3. 10.

CHAP. XIV.

A.M. 2961. B.C. 1043. An. Ex. Is. 448. An. ante I. Olymp. 267.

b 2 Sa. 5. 11, etc. 1 Ki. 5. 1, 2..12. 2 Ch. 2. 11. *Huram.*
c 1 Ki. 5. 6, 9, 10, 18. Ezr. 3. 7.
d 2 Sa. 7. 2. 1 Ki. 7. 1..12. Je. 22. 13..15
e 2 Sa. 7. 16. Ps. 89. 20..37.
f Nu. 24. 7. 2 Sa. 7. 8.
g 1 Ki. 10. 9. 2 Ch. 2. 11. Es. 4. 14. Is. 1. 25..27. Da. 2. 30.
h De. 17. 17. 2 Sa. 5. 13. Ec. 7. 26..29.—9. 9. Mal. 2. 14. Mat. 19. 4, 5, 8.
β Heb. *yet.*
γ Note: *The variations of* Shammuah & Shammua *exists only in the translation; the word being written in both places* שמעה; & Shimea, שמעא, *was probably a dialectical pronunciation.*
i ch. 3. 5, etc. Sai-

14 And the ark of God remained with the family of Obed-edom in his house three months. And [a] the LORD blessed the house of Obed-edom, and all that he had.

CHAP. XIV.

Hiram's kindness to David, 1. *David's felicity in people, wives, and children,* 2—7. *His two victories against the Philistines,* 8—17.

NOW [b] Hiram king of Tyre sent messengers to David, [c] and timber of cedars, with masons and carpenters, [d] to build him an house.

2 ¶ And David perceived that [e] the LORD had confirmed him king over Israel, for [f] his kingdom was lifted up on high, [g] because of his people Israel.

3 ¶ And David [h] took [β] more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; [γ] [i] Shammua, and Shobab, [k] Nathan,

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poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. *Re.* 16. 10.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Woe unto them! for they have fled from me: destruction unto them! because they have transgressed against me. *Ho.* 7. 13.—There shall be a time of trouble, such as never was since there was a nation *even* to that same time. *Da.* 12. 1.—Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. *Mat.* 24. 21, 22.

CHAPTER IX.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

I beheld Satan as lightning fall from heaven. *Lu.* 10. 18.—Rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come

those men which have not the seal of God in their foreheads.

All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* 13. 8.—To the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old *and* young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. *Eze.* 9. 5, 6.

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. *Re.* 7. 3.—I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel. *Re.* 7. 4.

Who hath also sealed us, and given the earnest of the Spirit in our hearts. 2 *Co.* 1. 22.—Sealed with that holy Spirit of promise. *Eph.* 1. 13; *Re.* 7. 2–4.

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. *Re.* 3. 10. The Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*. *Ex.* 12. 23.

Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places. *De.* 33. 29.—He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death:

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The Invalid's Bible. *Page* 8.

ISAIAH, LIII.

sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

LIII. Who hath believed our *report? and to whom is the arm of the LORD revealed? [2] For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. [3] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and *we hid as it were *our* faces from him; he was despised, and we esteemed him not.

*Or, doctrine. Heb. hearing.

*Or, he hid as it were his face from us. Heb. as an hiding of faces from him, or, from us.

[4] Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. [5] But he *was* *wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him: and with his *stripes we are healed.

*Or, tormented.

*Heb. bruise.

[6] All we like sheep have gone astray; we have turned every one to his own way; and the LORD *hath laid on him the iniquity of us all. [7] He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

*Heb. hath made the iniquities of us all to meet on him.

[8]* He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people *was he stricken. [9] And he made his grave with the wicked, and with the rich in his *death; because he had done no violence: neither *was any* deceit in his mouth. [10] Yet it pleased the LORD to bruise him; he hath put *him* to grief: *when thou shalt

*Or, He was taken away by distress and judgment:—but, &c.

*Heb. was the stroke upon him.

*Heb. deaths.

*Or, when his soul shall make an offering.

The Large Print Paragraph Bible. *Page* 8.

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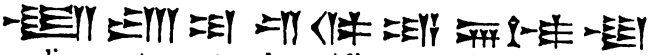
Assyrian Grammar.—Syllabary. *Page 22.*

(39.) 

li - ta - at kur - di - ya ir - nin - tu

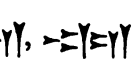
The records of my warriors, the battle-shout

(40.)

tam - kha - ri - ya

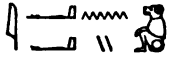
of my fighting,

Assyrian Grammar.—Reading Lessons.

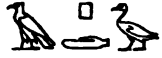
Phonetic Value (Accadian word).	Cuneiform Character.	Assyrian rendering.	Meaning.
29. uru, eri ...		ālu	*a city (tent)*
30. uru		ālu, abubu	*city, heap of corn*
31. erim		isittu	*a foundation*

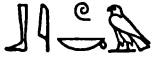
Egyptian Grammar. *Page 9.*

The following short vocabulary will serve to illustrate the hieroglyphic system of orthography.

 ȧāāni *ape*

ȧua *ox*

 apṭ *duck*

 bauk *hawk*

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The Hebrew and English Old Testament. *Page* 15.

Chap. LIV. 10—LV. 9. **JESAIA—ישעיה** **Cap. LIV. 10—LV. 9.**

of Noah unto me: for *as* I have sworn
that the waters of Noah should no
more go over the earth; so have I sworn
that I would not be wroth with thee,
nor rebuke thee. 10 For the mountains
shall depart, and the hills be removed;
but my kindness shall not depart from
thee, neither shall the covenant of
my peace be removed, saith the Lord
that hath mercy on thee.
11 O thou afflicted, tossed with tem-
pest, *and* not comforted, behold, I will
lay thy stones with fair colours, and
lay thy foundations with sapheres.
12 And I will make thy windows of

י עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקְּצֹף עָלַיִךְ וּמִגְּעַר־בָּךְ׃ כִּי הֶהָרִים
יָמוּשׁוּ וְהַגְּבָעוֹת תִּמּוֹטֶנָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית
11 שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ יְהוָה׃ עֲנִיָּה
סֹעֲרָה לֹא נֻחָמָה הִנֵּה אָנֹכִי מַרְבִּיץ בַּפּוּךְ אֲבָנַיִךְ
12 וִיסַדְתִּיךְ בַּסַּפִּירִים׃ וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ
13 לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃ וְכָל־בָּנַיִךְ לִמּוּדֵי

The Greek and English Septuagint. *Page* 15.

Esaias LIV. 5—LV. 5. **ΗΣΑΙΑΣ.**

confounded, because thou wast reproached:
for thou shalt forget thy β former shame, and
shalt no more at all remember the reproach
of thy widowhood. 5 For *it is* the Lord that
made thee; the Lord of hosts is his name:
and he that delivered thee, he is the God
of Israel, *and* shall be called *so* by the whole
earth. 6 The Lord has not called thee as a
deserted and faint-hearted woman, nor as a
woman hated from *her* youth, saith thy God.
7 For a little while I left thee: but with
great mercy will I have compassion upon
thee. 8 In a little wrath I turned away
my face from thee; but with everlasting
mercy will I have compassion upon thee,
saith the Lord that delivers thee.

ὅτι αἰσχύνην αἰώνιον ἐπιλήσῃ, καὶ ὄνειδος τῆς χηρείας σου οὐ
μὴ μνησθήσῃ ἔτι. Ὅτι Κύριος ὁ ποιῶν σε, Κύριος σαβαὼθ 5
ὄνομα αὐτῷ· καὶ ὁ ῥυσάμενός σε, αὐτὸς Θεὸς Ἰσραὴλ, πάσῃ
τῇ γῇ κληθήσεται. Οὐχ ὡς γυναῖκα καταλελειμμένην καὶ 6
ὀλιγόψυχον κέκληκέ σε ὁ Κύριος, οὐδ᾽ ὡς γυναῖκα ἐκ νεότητος
μεμισημένην, εἶπεν ὁ Θεός σου.

Χρόνον μικρὸν κατέλιπόν σε, καὶ μετ᾽ ἐλέους μεγάλου 7
ἐλεήσω σε. Ἐν θυμῷ μικρῷ ἀπέστρεψα τὸ πρόσωπόν μου ἀπὸ 8
σοῦ, καὶ ἐν ἐλέει αἰωνίῳ ἐλεήσω σε, εἶπεν ὁ ῥυσάμενός σε
Κύριος·

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The Analytical Hebrew Lexicon. *Page* 12.

יְקַצְּצוּ	ו Piel fut. 3 pers. pl. masc.; ו conv. .	קצץ
יְקָצְרוּהוּ*	Kal fut. 3 pers. pl. m., suff. 3 pers. sing. m.	קצר
יְקָצְרוּ	id. fut. 3 pers. pl. m. [for יְקָצְרוּ § 8. rem. 15]	קצר
יְקָצְרוּן*	id. with parag. ו (§ 8. rem. 17) . .	קצר
[יָקַר]	fut. יִיקַר, יִיקַר, יִקַר; (Arab. وقر *to be heavy*).—I. *to be dear, precious, esteemed.*—II. *to be estimated,*	
יַקְרֵב	ו Hiph. fut. 3 p.s.m. ap. from יַקְרִיב; ·ו conv.	קרב
יִקְרַב / וַיִּקְרַב	Kal fut. 3 pers. sing. masc. (§ 8. rem. 15); ·ו id. . . .	קרב
יַקְרֵבוּ	ו defect. for יַקְרִיבוּ (q. v.) . . .	קרב
יִקְרְבוּ* / וַיִּקְרְבוּ	Kal fut. 3 pers. pl. masc. (§ 8. rem. 15); ·ו conv. . . .	קרב
יִקְרָה*	Kal pret. 3 pers. sing. fem. . .	יקר

The Analytical Greek Lexicon. *Page* 16.

ἐλαίᾳ,	dat. sing.	ἐλαία
ἐλοῖαι,	nom. pl.	id.
ἐλαίας,	gen. sing. and acc. pl.	id.
ἔλαιον, ου, τό,	(§ 3. tab. C. c) . .	id.
ἐλαίου,	gen. sing.	ἔλαιον
ἐλαίῳ,	dat. sing.	id.
ἐλαιῶν,	gen. pl.	ἐλαία
ἐλαιών], ῶνος, ὁ,	(§ 4. rem. 2. e) . .	id.
ἐλαιῶνος,[a]	gen. sing.	ἐλαιών
ἐλάκησε,[b]	3 pers. sing. aor. 1, ind. .	λάσκω
ἐλατόμησε,	3 pers. sing. aor. 1, ind. act. .	λατομέω
ἐλάτρευσαν,	3 pers. pl. aor. 1, ind. . .	λατρεύω
ἔλαττον,	nom. sing. neut. . . .	ἐλάττων
ἔλαττον,[d]	adv.	id.
ἐλαττονέω, ῶ],	fut. ήσω, (§ 16. tab. P) .	id.
ἐλαττοῦσθαι,	pres. infin. pass. (§ 21. tab. U) .	ἐλαττόω
ἐλαττόω, ῶ],	fut. ώσω, (§ 20. tab. T) .	ἐλάττων
ἐλαύνειν,	pres. infin. act.	ἐλαύνω
ἐλαυνόμενα,	nom. pl. neut. part. pres. pass.	id.
ἐλαυνόμεναι,	nom. pl. fem. part. pres. pass.	id.

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The Greek Student's Manual. *Page* 12.

Division I.

There are in Greek three voices, the active and passive, which are of the same import as in other languages; and the middle, so called because it has a *middle* signification between the active and the passive. The middle voice is analogous to the Hithpaël form of the Hebrew conjugation, and the reflective verbs of the Sanscrit and French, and signifies what a person does *to* or *for himself;* thus, περιῤῥῆξαι χιτῶνα signifies to tear a garment, without specifying whose garment is meant; but περιῤῥήξασθαι χιτῶνα signifies to tear one's own garment.

There are five moods—the indicative, subjunctive, optative, imperative, and infinitive.

The Greek present, imperfect, perfect, pluperfect, and future tenses, are generally used in the same way as the corresponding tenses in English. The aorist corresponds with the French preterite and the Latin perfect in designating what is completely past, as ἔτυψα, *I struck.* The passive voice has a tense peculiar to itself, called the paulo-post future, or third future: it denotes, in general, that an action will be performed or event take place at some future time, *after* another action or event mentioned in the sentence.

The variations of mood, tense, &c., are expressed in Greek chiefly by means of

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Division II. consists of the entire Greek Testament, interleaved with the English.

Division III.

'Αναβαθμός, οῦ, ὁ, the act of ascending; means of ascent, steps, stairs, Ac. 21. 35, 40: *from*

'Αναβαίνω, f. βήσομαι, p. βέβηκα, a. 2. ἀνέβην, (ἀνά & βαίνω) to go up, ascend; climb; embark; to rise, mount upwards, *as smoke;* to grow or spring up, *as plants;* to spring up, arise, *as thoughts.*

'Αναβάλλω, f. βαλῶ. p. βέβληκα (ἀνά & βάλλω) to throw back; *mid.* to put off, defer, adjourn, Ac. 24. 22.

'Αναβιβάζω, f. άσω, a. 1. ἀνεβίβασα, (ἀνά & βιβάζω) to cause to come up or ascend, draw or bring up, Mat. 13. 48.

'Αναβλέπω, f. ψω, (ἀνά & βλέπω) to look upwards; to see again, recover sight: *whence*

'Ανάβλεψις, εως, ἡ, recovery of sight, Lu. 4. 18.

'Αναβοάω, ῶ, f. ήσομαι, a. 1. ησα, (ἀνά & βοάω) to cry out or aloud, exclaim, Mat. 27. 46. Mar. 15. 8. Lu. 9. 38.

'Αναβολή, ῆς, ἡ, (ἀναβάλλω) delay, Ac. 25. 17.

'Ανάγαιον, ου, τό, v. r. for ἀνώγεον, *which see.*

etc., etc.

'Αναγκαστῶς, *adv.* by constraint or compulsion, unwillingly, *opp. to* ἑκουσίως, 1 Pe. 5. 2: *from*

'Ανάγκη, ης, ἡ, (ἄγχω, to compress) necessity, constraint, compulsion; obligation of duty, moral or spiritual necessity; distress, calamity, affliction.

'Αναγνωρίζω, f. ίσω, a. 1. pass. ἀνεγνωρίσθην, (ἀνά & γνωρίζω) to recognise; *pass.* to be made known, or to cause one's self to be recognised, Ac. 7. 13.

'Ανάγνωσις, εως, ἡ, (ἀναγινώσκω) reading, Ac. 13. 15. 2 Co. 3. 14. 1 Ti. 4. 13.

'Αναγω, f. άξω, a. 2. ἀνήγαγον, a. 1. pass. ἀνήχθην, (ἀνά & ἄγω) to conduct; to lead or convey from a lower place to a higher; to offer up, *as a sacrifice;* to lead out, produce; ἀνάγομαι, *as a nautical term,* to set sail, put to sea.

'Αναδείκνυμι, v. νύω, f. ξω, (ἀνά & δείκνυμι) *pr.* to show anything by raising it aloft, *as a torch;* to display, manifest, show plainly or openly, Ac. 1. 24; to mark out, constitute, appoint *by some outward sign,* Lu. 10. 1: *whence*

'Ανάδειξις, εως, ἡ, a showing forth, manifestation; entrance upon the duty or

etc., etc.

Specimens of each Part.

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The Hebrew Student's Manual. *Page* 12.

Division II.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת
beginning-In created God)(heaven-the)(-and

הָאָרֶץ׃ 2 וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל
earth-the-And was wasteness & voidness & darkness-(was) upon

Chap. I. Verse 1.—[a] *b'rē-shīth'*, subst. fem. with fem. term. יִת with pref. part. בְּ with its usual pointing. R. (not used in Heb.) perhaps *to be moved, shaken*, whence רֹאשׁ, *head;* from which is formed this noun, a *denominative*, (de nomine).

[b] *bā-rā'*, verb Kal pret. sing. 3 pers. masc. Fut. יִבְרָא (לא) (ָ) under the middle radical instead of the usual (ַ) because of the following א.

[c] *'Ĕlō-hīm'*, subst. masc. pl. with the usual masc. pl. term. יִם; from the sing. אֱלוֹהַּ. This word when applied to the true God usually takes singular verbs and

Division III.

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים
of-Blessings man-the who not walked of-counsel-the-in wicked-the,

וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב׃ 2 כִּי
stood not sinners of-way-the-in-and sat not scorners of-seat-the-in-and But

אִם בְּתוֹרַת יְהוָה חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃
rather of-law-the-in Jehovah (is) delight-his ; law-his-in-and meditate-will-he day-by night-and.

3 וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי־מָיִם אֲשֶׁר פִּרְיוֹ יִתֵּן בְּעִתּוֹ
be-shall-he-And tree-a-as planted by-the-waters of-channels ; which fruit-its give-shall season-its-in

וְעָלֵהוּ לֹא־יִבּוֹל וְכֹל אֲשֶׁר־יַעֲשֶׂה יַצְלִיחַ׃ 4 לֹא־כֵן
so Not prosper-shall-he work-shall-he which thing-every-(is)-and fade-shall not leaf-its-and

Division IV.

אָב m. (const. אֲבִי and אַב, Gen. 17: 4, 5; with suff. אָבִי, אָבִיךָ, אֲבִיכֶם; pl. אָבוֹת).—I. *a father.*—II. *a progenitor, ancestor;* used generally for any senior male relative.—III. *an originator, inventor,* Gen. 10: 21, &c.—IV. *a head, chief,* or, *ruler;* applied to kings, prophets, priests, &c.; אָב לְפַרְעֹה *a father,* that is, a counsellor, *to Pharaoh,* Gen. 45: 8.

אָב m. Ch. (with suff. אָבוּךְ, אָבוּהִי, pl. אָבָהָן), *a father.*

אָבַד (inf. אָבֹד, אַבֵּד, fut. יֹאבַד and יֹאבֵד).—I. *strayed, lost.*—II. *was ruined, perished* (const. with לְ or מִן); part. אוֹבֵד *one about to perish, a wretch;* Pi. אִבֵּד, and Hiph. הֶאֱבִיד *made to stray, dispersed, laid waste, ruined, destroyed.*

אָבַד Ch. (fut. יֵאבַד), *perished;* Aph. הוֹבַד *destroyed;* Hoph. הוּבַד *was destroyed.*

אֹבֵד m., *perishing, ruin.*

אֲבַדָּה f., *something lost, the grave;* see following word.

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The Student's Analytical Greek Testament. *Page* 17.

ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες
αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
μου τετήρηκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ
πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ
πάντοτε ἔχετε.
9 Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰου-
δαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ
τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λά-
ζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.
10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ
τὸν Λάζαρον ἀποκτείνωσιν· 11 ὅτι πολλοὶ
δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ
ἐπίστευον εἰς τὸν Ἰησοῦν.
12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν
εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται
[a] ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἔλαβον
τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς
ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννὰ,
εὐλογημένος [b] ὁ ἐρχόμενος ἐν ὀνόματι
[c] Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.
14 Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν
ἐπ' αὐτὸ, καθὼς ἐστι γεγραμμένον·
15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ
βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ
πῶλον ὄνου. 16 Ταῦτα δὲ οὐκ ἔγνωσαν
οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε
ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν
ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ
ταῦτα ἐποίησαν αὐτῷ.
17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν
μετ' αὐτοῦ, [d] ὅτι τὸν Λάζαρον ἐφώνησεν
ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ
νεκρῶν· 18 διὰ τοῦτο καὶ ὑπήντησεν
αὐτῷ ὁ ὄχλος, ὅτι [e] ἤκουσαν τοῦτο αὐτὸν
πεποιηκέναι τὸ σημεῖον. 19 οἱ οὖν Φαρι-
σαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι
οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὀπί-
σω αὐτοῦ ἀπῆλθεν.
20 [f] Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν
ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν
τῇ ἑορτῇ· 21 οὗτοι οὖν προσῆλθον Φι-

6. ἐβάσταζεν, imperf. ind. act., βαστάζω.
7. εἶπεν, aor. 2 ind., λέγω (from an obs. root, ἔπω). ἄφες, aor. 2 imperat. act., ἀφίημι. τετήρηκεν, perf. ind. act., τηρέω.
8. ἔχετε, pres. ind. act., ἔχω.

9. ἔγνω, aor. 2 ind., γινώσκω. ἐστι, pres. ind., εἰμί. ἦλθον, aor. 2 ind., ἔρχομαι. ἴδωσιν, aor. 2 sub. act., ὁράω (from an obs. root, εἴδω). ἤγειρεν, aor. 1 ind. act., ἐγείρω.

10. ἐβουλεύσαντο, aor. 1 ind. mid., βουλεύω. ἀποκτείνωσιν, aor. 1 sub. act., —κτείνω. ὑπῆγον, imperf. ind., ὑπάγω. ἐπίστευον, imperf. ind., πιστεύω.

12. ἐλθὼν, part. sing. nom. masc. (verse 9). ἀκούσαντες, aor. 1 part. act. pl. nom. masc., ἀκούω. ἔρχεται, pres. ind., ἔρχομαι.
13. ἔλαβον, aor. 2 ind. act., λαμβάνω. ἐξῆλθον (verse 9). ἔκραζον, imperf. ind., κράζω. εὐλογημένος, perf. part. pass. sing. nom. masc., —λογέω. ἐρχόμενος, pres. part. sing. nom. masc., ἔρχομαι.

14. εὑρὼν, aor. 2 part. act. sing. nom. masc., εὑρίσκω. ἐκάθισεν, aor. 1 ind., καθίζω. γεγραμμένον, perf. part. pass. sing. nom. neut., γράφω.
15. φοβοῦ, pres. imperat. pass., φοβέω. καθήμενος, pres. part. sing. nom. masc., καθήμαι.
16. ἔγνωσαν, aor. 2 indic. act., γινώσκω. ἐδοξάσθη, aor. 1 ind. pass., δοξάζω. ἐμνήσθησαν, aor. 1 ind. pass., μιμνήσκω. ἦν, imperf. ind., εἰμί. γεγραμμένα, pl. nom. neut. (verse 14). ἐποίησαν, aor. 1 ind. act., ποιέω.

17. ἐμαρτύρει, imperf. ind., μαρτυρέω. ὢν, pres. part. sing. nom. neut., εἰμί. ἐφώνησεν, aor. 1 ind. act., φωνέω. ἤγειρεν, aor. 1 ind. act., ἐγείρω.
18. ὑπήντησεν, aor. 1 ind. act., ὑπαντάω. ἤκουσαν, aor. 1 ind., ἀκούω. πεποιηκέναι, inf. pluperf. act., ποιέω.
19. εἶπον (verse 7). θεωρεῖτε, pres. ind., θεωρέω. ὠφελεῖτε, pres. ind., ὠφελέω. ἀπῆλθεν (verse 9).

20. ἦσαν, imperf. ind., εἰμί. ἀναβαινόντων, pres. part. pl. gen. masc., —βαίνω. προσκυνήσωσιν, aor. 1 sub., —κυνέω.
21. προσῆλθον, aor. 2 ind., —ἔρχομαι.

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Daily Light on the Daily Path. *Page* 26.

OCTOBER XVII.

In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted.

In the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory.—Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

The righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. To declare .: at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Rejoice in the Lord alway: and again I say, Rejoice.—Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.

PSA. 89. 16. Is. 45. 24, 25.—Ps. 32. 11. Ro. 3. 21, 22, 26. Phi. 4. 4.—1 Pe. 1. 8.

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The Questions and Answers

THE NEW TESTAMENT.

JOHN II.

76 *Is not the Passover generally called the Lord's Passover?*—It is, in many parts of the Old Testament.

77 *For what purpose were the animals brought to the Temple?*—To be sold as offerings and sacrifices to God, and for the food of the priests and people.

78 *What temple did our Lord refer to in verse* 19?—The temple of his own body.

79 *How does this verse illustrate* John x. 18?—Each verse shews His "power to take again" the body or life He had laid down.

80 *Who built the Temple that was then standing?*—Ezra and Nehemiah.

81 *What proof of the omniscience of Jesus is in verse* 25?—"He knew what was in man."

JOHN III.

82 *Who were the Pharisees?*—A sect of the Jews, "who trusted in themselves that they were righteous, and despised others." (Luke xviii. 9, 10.)

83 *What recent miracles does Nicodemus refer to?*—Those related or referred to in John ii. 2, 7-11, 23.

84 *Is there any exception to the necessity for the new birth?*—None.

85 *By Whom are we born again?*—By the Holy Spirit.

86 *Who are the "We" of verse* 11?—Jesus, and the Father.

87 *What fresh proof of the freeness of the Gospel is there in verses* 15 *and* 16?—Jesus saying, that "*whosoever* believeth in Him," shall "have everlasting life."

88 *What proof of salvation being a present blessing is there in verse* 18?—The saying of Jesus, that "He that believeth on Him, is not condemned," but (ver. 36) "*hath* everlasting life."

89 *Why do we reject the Light of life?*—Because we love sin, or darkness, better.

90 *Who is the great Example of verse* 21?—Jesus, Himself.

91 *Who is the "bride" of verse* 29?—The church, or people, of Christ.

92 *What is the meaning of the expression "set to his seal"?*—Shewn his belief.

93 *What are the terrible consequences of unbelief?*—Being "condemned already," and under the abiding "wrath of God." (Ver. 18, 36.)

MARK VI. (MATTHEW XIV., LUKE III.)

94 *Why was John imprisoned?*—Because of his faithful boldness, in respect to Herod's unlawful marriage with his brother's wife. (Mar. vi. 17, 18.)

of the Teacher's Bible. *Page* 8.

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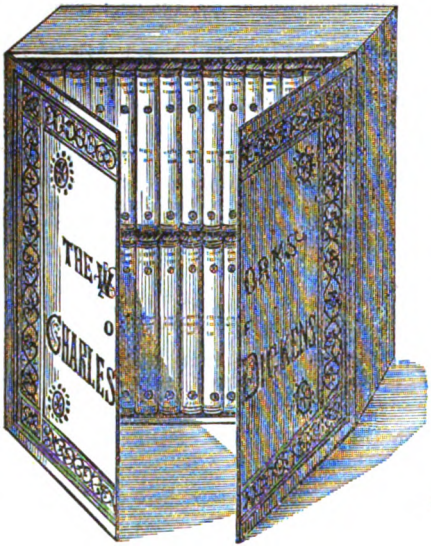

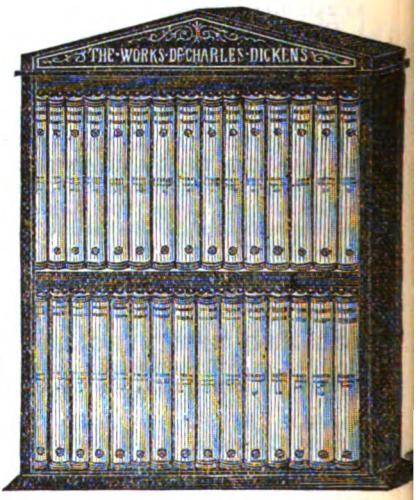

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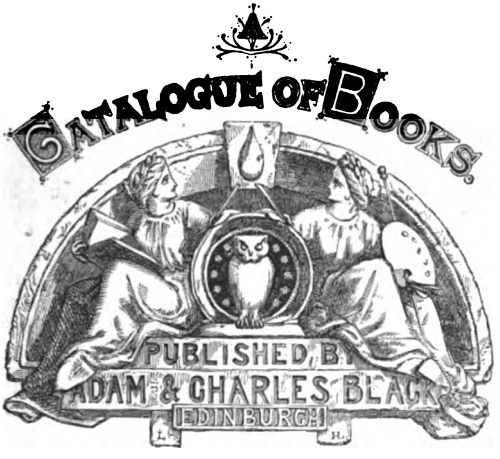

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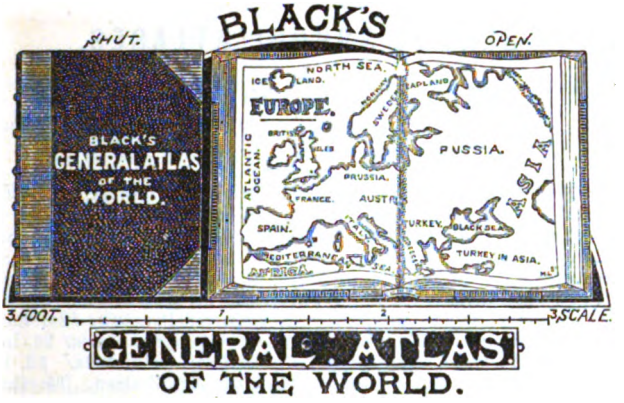

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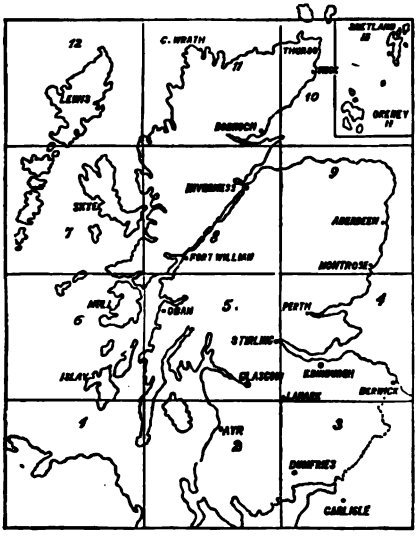

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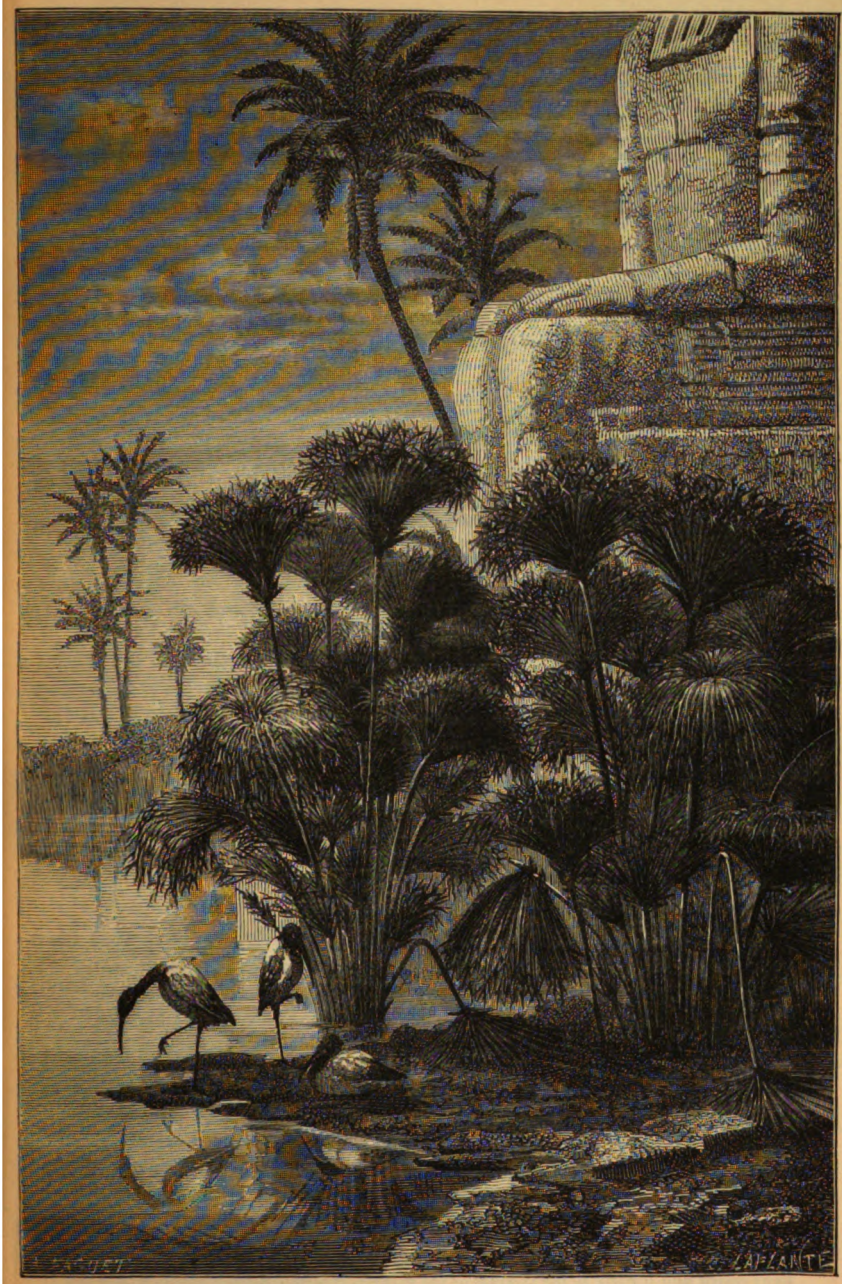

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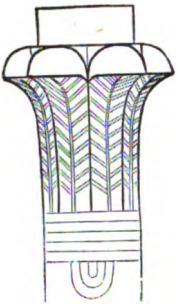

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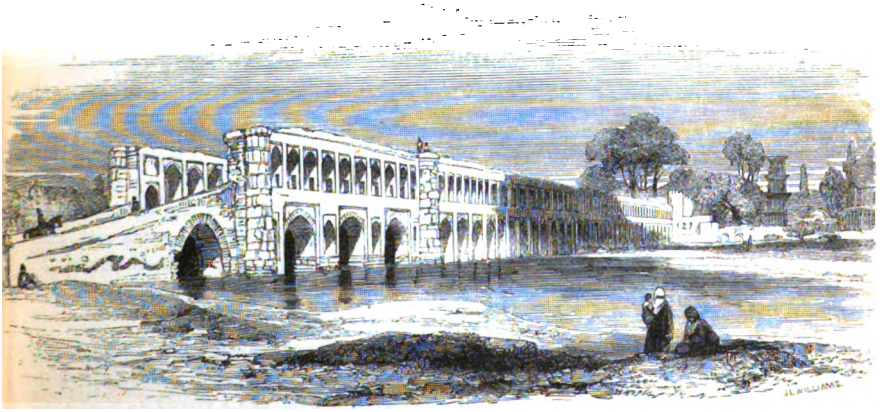

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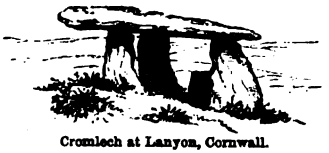

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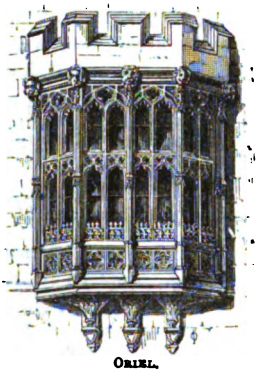

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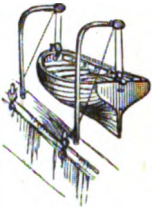

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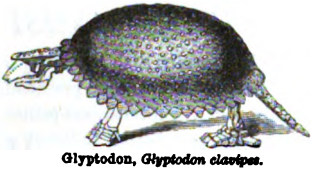

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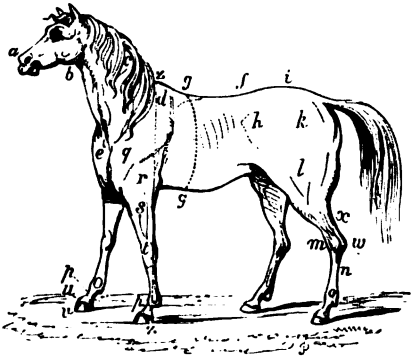

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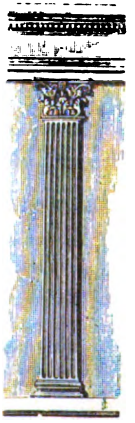

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   His name is Dot,
   And by my side
   He loves to trot.

2. A dark brown coat
   My dog has got,
   And on his nose
   A small black spot.

3. He runs in glee
   Up hill and down,
   Each day when we
   Go to the town.

(2)

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9. And he felt as I do
When girls come and shout,
Right under the window,
"Come, Nelly! come out!"

10. It's wrong to be sorry;
I ought to be glad;
But he's the best birdie
That ever I had.

they'll, they will.
I'd, I would.
can't, cannot.
merry, cheerful.
it's, it is.
he's, he is.

found	sing-ing	wound-ed	chir-rup-ing
wrong	try-ing	near-ed	where-ev-er
ought	fly-ing	quick-ly	beau-ti-ful

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5. These bales are taken to the nearest seaport town. They are then put into ships, and brought to this country.

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where three hundred kinds are served for the guests. The Chinese drink a great deal of tea at their dinner parties, but do not have wines or liquors.

separated, kept apart.
peddler, one who carries goods for sale.
genteel, polite.
mandarin, Chinese magistrate.
delicious, delightful.
guests, visitors.

chop-stick	i-vo-ry	chick-en	um-brel-la
pen-hold-er	es-pe-ci-al-ly	per-mit-ted	ex-cel-lent
bam-boo	pre-par-ing	tra-vel-ling	man-dar-in

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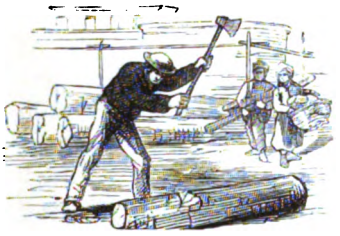
12 PRIMER—PART I.

man hit has the



1. a man has an ax. 2. it is a man and an ax and a log. 3. the ax hit the log. 4. has the ax hit the man? 5. the log hit the man on the leg. 6. the ax has not hit the man.

---

ran
ox
big
bit

dog
run
met
let

1. a dog met an ox. 2. the dog bit the big ox. 3. the ox has not hit the dog. 4. the ox ran and the dog ran. 5. let the ox run and let the dog run. 6. run ox.

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glide ice boy feet skate
slide nice joy fleet rate

1. This is fine sport. The boys and the girls have skates on their feet. They glide o-ver the ice at a great rate.

2. A boy has a girl's hands in his. He will help her if she is go-ing to fall on the ice.

3. See a boy is try-ing to teach his sis-ter to skate. It is a joy to him to do so. She will not take long to learn.

4. That tall girl can skate well. She

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stopped their fighting? What did the woman do to them? Where did the kittens go? At last what did they think it best to do?

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kit'-ten	big'-ger	seized	sweep'-ing	broom'-ing
storm'-y	wo'-man	un-til'	think'-ing	in-deed'

3. Transcribe the first two lines.

4. Find all the words in the lesson which are spelt with double letters, as, *little, kittens*, &c.

THE SNAIL'S SONG.

rack their brains, try hard to find.
cell, a small room.
refuge, a place to flee to.
attack, trying to hurt.

1. The rich and the great
May live in great state,
And their brains for new pleasures may rack;
No trouble I know,
As, quiet and slow,
I carry my house on my back.

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RICHARD AND THE DUKE.

duke, one next in rank to a prince.
trouble, difficult work.
present, a gift.
sovereign, a gold coin worth twenty shillings.
share, part belonging to one.
consented, agreed.
butler, the servant who had charge of the wines, &c.
dishonesty, cheating.
character, good name.

1. A certain rich duke, having bought a cow from one of the farmers who lived near him, asked that it should be sent to his house. The farmer told his little son Richard to drive it home the next day.

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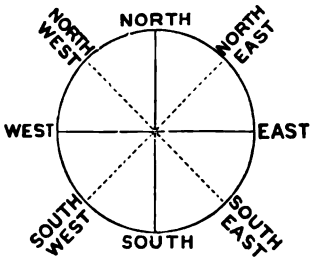

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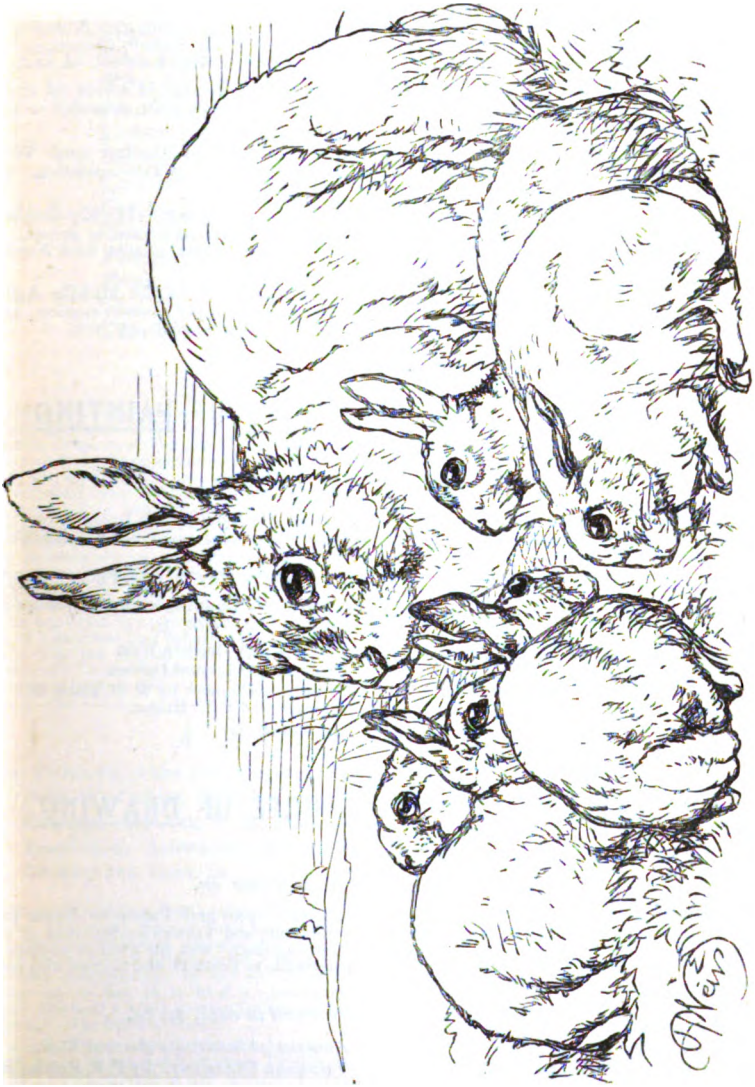

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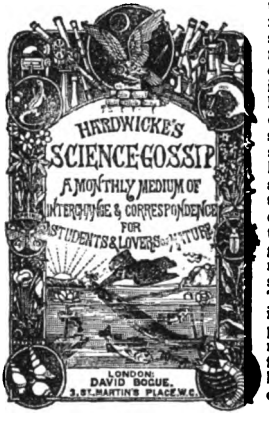

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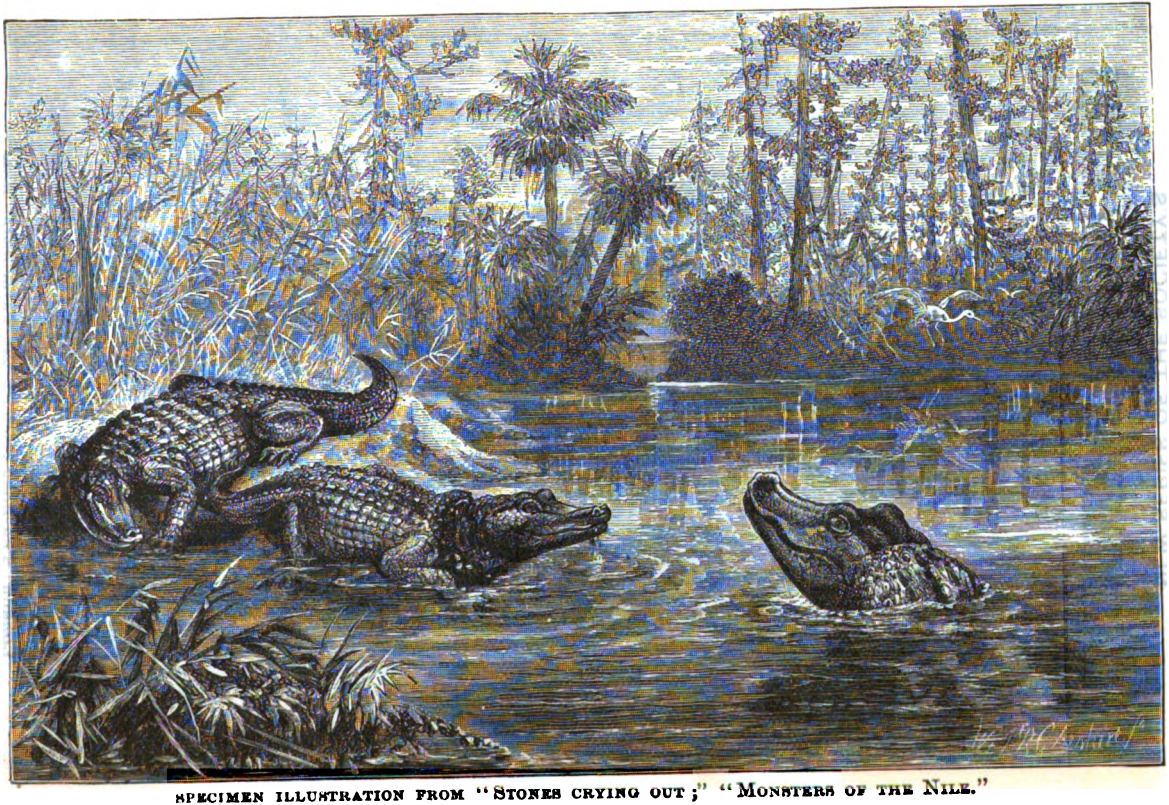

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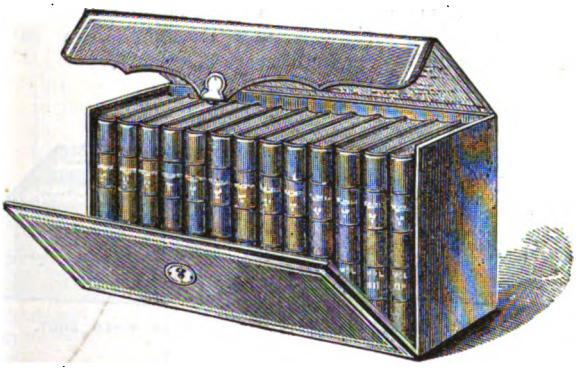

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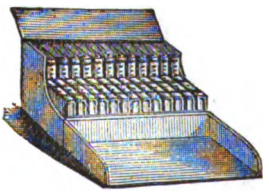

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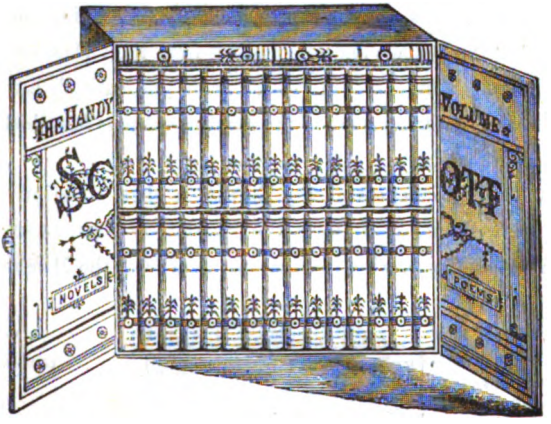

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7 [b] Let the sea roar, and the fulness thereof; the world, and they that dwell therein.
8 Let the floods [f] clap *their* hands: let the hills be joyful together

2 I will [b] behave myself wisely in a perfect way. O when wilt thou come unto me? I will [c] walk within my house with a perfect heart.
3 I will set no [†] wicked thing before mine eyes: [d] I hate the work of them [e] that turn aside; *it* shall not cleave to me.

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Examples (incorporating the notes).

Ps. 87. 4: "*I will make mention of* Egypt *and Babylon* as *them that know me,*" *i.e.* I will reckon them (the Gentiles) among my own people.

"This slight change brings order into chaos."—*Expositor*; (compare—

Isa. 63. 16: "*Doubtless thou art our father,* for *Abraham* is *ignorant of us, and Israel acknowledgeth us not: . . . . our redeemer was thy name* from old.")

Job 3. 18, 19: "*There the prisoners* are at ease *together; they hear not the voice of the* driver. *The small and great are there* alike; *and the servant is free,*" &c.

Ps. 58. 7, 8: "*Let them be as* cut off (cut off as grass, *Lagarde.* Comp. Ps. 37. 2). *As a snail* melteth into slime; as *the untimely birth . . . that* never saw *the sun.*"

Ps. 60. 4: "*A banner to them that fear thee,* for them to flee unto." (The banner a rallying point for the fugitives, Jer. 4. 6.)

Ps. 72. 17: "Let *his name endure for ever:* let *his name* increase itself (*lit.* propagate) *as long as the sun: and men shall* bless themselves *in* (*or,* through) *him: all nations shall call him* happy."

Isa. 7. 15, 16: "*Butter and honey shall he eat,* when he shall *know to refuse the evil, and choose the good. For before the child shall know to refuse the evil and choose the good, the land* whose two kings thou abhorrest shall be unpeopled."

St. Matt. 9. 17: "*new wine into new* skins, *and both are preserved* together."

St. Matt. 23. 24: "*strain* out *a gnat, and swallow a camel.*"

St. Luke 16. 9: "*Make to yourselves friends of* (out of, by the use of, *Alford, Bengel, De Wette, Meyer, Wordsworth*) *the mammon of unrighteousness.*"

1 Cor. 4. 4: "*I know nothing* in (or against) *myself* (*i.e.* am conscious of no fault); *yet am I not hereby justified: but he that judgeth* (tried *or* examined, *Lightfoot*) *me is the Lord.*"

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Principal of Bishop Hatfield's Hall.

IN this re-issue of our *Variorum Bible*, the usual columns of references and marginal comment have been added, and the footnotes revised throughout. In the New Testament portion, by the able co-operation of the REV. W. SANDAY, D.D. with the former editors, considerable additions have been made, including very brief explanatory notes.

Thus, in pursuance of the method adopted in the margin and without material increase of the volume, the Authorised Version and the chief materials for its revision are presented at one view. While the book may be used as an ordinary Reference Bible, it offers a *conspectus* of the really tenable opinions upon difficult or imperfectly translated passages—whether due to errors in the Hebrew or Greek text used by the A. V. translators, or to inaccurate translation of a text correct in itself.

The general reader will often find these Variorum notes render comment needless, and to suggest, possibly for the first time, the full meaning of a passage.

To the clergyman, the teacher, and even the private student, who frequently cannot consult an elaborate commentary, this summary of the results of an extensive literature will show at a glance the passages about which no question arises, and an outline of the authorities that support each construction of the passages which are capable of different interpretations.

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The objects of the present work are to some extent analogous to those of the Westminster revision, but whenever that revision shall be completed (and the Old Testament cannot be published for a few years), it will retain its independent value; for while the revision may be expected to give results only, this volume will indicate the places of the Authorised Version in which the important changes are to be found, will give in a brief and concise form the *authority* for the changes adopted, and will call attention to the balance of opinion upon disputed points.

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his face, and [c] with twain he covered his feet, and with twain he did fly.

3 And † one [3] cried unto another, and said, [d] Holy, holy, holy, *is* the LORD of hosts: † [e] the whole earth *is* full of his glory.

4 And the posts of the † door moved at the voice of him that cried, and [f] the house was filled with smoke.

5 ¶ [g] Then said I, Woe *is* me! for I am † undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, † having a [4] live coal [4] in his hand, *which* he had taken with the tongs from off [h] the altar:

7 And he † [i] laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for [k] us? Then said I, † Here *am* I; send me.

9 ¶ And he said, Go, and tell this people, [l] Hear ye ‖ † indeed, but understand not; and see ye † indeed, but perceive not.

10 Make [m] the heart of this people fat, and make their ears heavy, and shut their eyes; [n] lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, [o] Until the cities be wasted without inhabitant, and the houses without man, and the land be † utterly desolate,

12 [p] And the LORD have removed men far away, and [5] *there be* a great forsaking [5] in the midst of the land.

13 ¶ [6] But yet in it *shall be* a tenth, ‖ and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose ‖ substance *is* in them, when they cast *their leaves: so* [q] the holy seed *shall be* the substance thereof [6].

[n] Jer. 5. 21. [o] Mic. 3. 12. † Heb. *desolate with desolation.* [p] 2 Kings 25. 21. ‖ Or, *when it is returned, and hath been bruised.* [q] Ezra 9. 2. Mal. 2. 15. Rom. 11. 5.

CHAPTER 7.

1 *Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah.* 10 *Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised.* 17 *His judgment is prophesied to come by Assyria.*

AND it came to pass in the days of [a] Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to [1] war against it [1], but could not prevail against it.

2 And it was told the house of David, saying, Syria [2] † is confederate with [2] Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, [b] and ‖ Shear-jashub thy son, at the end of the [c] conduit of the upper pool in the ‖ highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, † neither be fainthearted for [3] the two tails of these [3] smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and ‖ vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son *of* Tabeal:

7 Thus saith the Lord GOD, [d] It shall not stand, neither shall it come to pass.

8 [e] For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; β and within threescore and five years shall Ephraim be broken, † that it be not a people β.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [f] ‖ If ye will not believe, surely ye shall not be established.

10 ¶ † Moreover the LORD spake again unto Ahaz, saying,

11 [g] Ask thee a sign of the LORD thy God; [4] ‖ ask it either in the depth [4], or in the height above.

12 But Ahaz said, I will not ask, neither will I [5] tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; [h] Behold, a [6] virgin shall conceive, and bear [7] a son, and β ‖ shall call his name [7] Immanuel.

15 [8] Butter and honey shall he eat, [9] that he may know [9] to refuse the evil, and choose the good.

16 [i] For before the child shall know to refuse the evil, and choose the good, the land [10] that thou abhorrest shall be forsaken of [m] both her kings [10].

17 ¶ [n] The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that [o] Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD [p] shall hiss for the fly that *is* in the uttermost part of the [11] rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And they shall come, and shall rest all of them in [12] the desolate valleys [12], and in [q] the holes of the rocks, and upon all thorns, and upon all [13] ‖ bushes.

20 In the same day shall the Lord shave with a [r] razor that is [14] hired, *namely*, by them beyond [14] the river, by the king of Assyria, the head, and the hair of the feet: and it shall also [15] consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat [8] butter: for [6] butter and honey shall every one eat that is left † in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, [s] it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

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c Ezek. 1. 11.
† Heb. *this cried to this.*
d Rev. 4. 8.
e Ps. 72. 19.
† Heb. *thresholds.*
f Ex. 40. 34. 1 Kin. 8. 10.
g Ex. 4. 10. & 6. 30. Judg. 6. 22. & 13. 22. Jer. 1. 6.
† Heb. *cut off.*
† Heb. *and in his hand a live coal.*
h Rev. 8. 3.
† Heb. *caused it to touch.*
i See Jer. 1. 9. Dan. 10. 16.
k Gen. 1. 26. & 3. 22. & 11. 7.
† Heb. *Behold me.*
l ch. 43. 8. Matt. 13. 14. Mark 4. 12. Luke 8. 10. John 12. 40. Acts 28. 26. Rom. 11. 8.
‖ Or, *without ceasing, &c.*
† Heb. *hear ye in hearing, &c.*
† Heb. *in seeing.*
m Ps. 119. 70. ch. 63. 17.
n 2 Kings 25. 21.
‖ Or, *steak*, or, *stem.*

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‖ Or, *weaken.*
d Prov. 21. 30. ch. 8. 10.
e 2 Sam. 8. 6.
† Heb. *from a people.*
f See 2 Chr. 20. 20.
‖ Or, *Do ye not believe? it is because ye are not stable.*
† Heb. *And the LORD added to speak.*
g Judg. 6. 36, &c. Matt. 13. 32.
‖ Or, *make thy petition deep.*
h Matt. 1. 23. Luke 1. 31, 34.
i ch. 9. 6.
‖ Or, *thou, O virgin, shalt call:* See Gen. 4. 1, 25. & 16. 11. & 29. 32. & 30. 6, 8. 1 Sam. 4. 21.
k ch. 8. 8.
l See ch. 8. 4.
m 2 Kings 15. 30. & 16. 9.
n 2 Chr. 28. 19.
o 1 Kings 12. 16.
p ch. 5. 26.
q ch. 2. 19. Jer. 16. 16.
‖ Or, *commendable trees.*
r 2 Kings 16. 7, 8. 2 Chr. 28. 20, 21. See Ezek. 5. 1.
† Heb. *in the midst of the land.*
s ch. 5. 6.

cir. 742.

a 2 Kings 16. 5. 2 Chr. 28. 5, 6.
† Heb. *restith on Ephraim.*
b ch. 10. 21.
‖ That is, *The remnant shall return:* See ch 6. 13. & 10. 21.
c 2 Kings 18. 17. ch. 36. 2.
‖ Or, *causeway.*
† Heb. *let not thy heart be tender.*

VAR. READ.—[3] *V.* 3. kept crying.——[4] *V.* 6. (hot) stone.——[5] *V.* 12. the forsaken tract be large, *Kay.*——[6] *V.* 13. And if there should yet be a tenth in it, this shall again be consumed; (yet), as the terebinth and the oak, though cut down, have their stock remaining, (even so) a sacred seed (shall be) the stock thereof.——*Chap.* 7. [1] *V.* 1. take it by assault.——[2] *V.* 2. *Or*, hath encamped in, *Ge. Hi. Bw. Lus.*——[3] *V.* 4. these two tails of.

VAR. READ.—[4] *V.* 11. *Or*, deep unto Sheol, *Versions* (*except Sept.*), *Lo. Bw. De. Ch.*——[5] *V.* 12. try.——[6] *V.* 14. So *Sept. Peah. Vulg. Lo. Bw. De. Kay*; young woman, (*virtually*) *Ge. Hi. Ch. Naegelsbach.* (The Hebrew prefixes the article, which A.V. defensibly regards as that of species, like '*the* lion').——[7] *i.e.* God with us.——[8] *Vs.* 15, 22. Curdled milk.——[9] *V.* 15. when he shall know.——[10] *V.* 16. whose two kings thou abhorrest shall be unpeopled.——[11] *V.* 18. canals.——[12] *V.* 19. the valleys of the steep hills.——[13] pastures.——[14] *V.* 20. hired beyond.——[15] sweep away.

VAR. READ.—*Chap.* 7. *V.* 8. β *Omit* (*as an interpolation*), *Ge. Hi. Bw. Bl. Ku. Kus.*——*V.* 14. β thou shalt, *Greek versions.*

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THE BIBLE AND THE MONUMENTS;

OR THE

HEBREWS IN THEIR RELATIONS WITH THE ORIENTAL MONARCHIES.

BY THE REV. A. H. SAYCE, M.A.,
Queen's College, Oxford.

N.B.—*The dates below are those necessitated by the Assyrian Canon. See also the "Chronological Summary".*

I. THE GEOGRAPHICAL POSITION OF PALESTINE must be carefully borne in mind, since it was this which brought the Israelites into contact with their heathen neighbours, and in spite of the commands of the Law and the protests of the Prophets, made them fall so readily under the influence of foreign customs and beliefs. Palestine stands midway between the two great powers of the ancient world, the empires of ASSYRIA and BABYLONIA on the east, and the empire of EGYPT on the south-west. Whenever these powers came into collision with each other, Palestine was the chosen battle-field, while ARAM was the inevitable scene of the wars and conquests through which the two great empires of the East oscillated towards each other. The northern part of Palestine itself was occupied by the PHŒNICIANS, of the same race and language as the Israelites, and therefore all the more likely to influence them for good or for evil. The Phœnicians were the most important relics left of the old Canaanite inhabitants of the country, and they were pre-eminently a commercial people, with their cities, Tyre, Sidon, Gebal or Byblos, &c., on the sea-coast, and their merchantmen trading to the furthest limits of the known world. Eastward of the Israelites came the kindred tribes of Moab, Ammon and Edom, as well as the Midianites, the Ishmaelites, the Kedarites, and other wandering and lawless Bedouins who occupied the desert of northern and central Arabia. Next to the Phœnicians, however, the Egyptians with their venerable civilisation exercised most influence over the Israelites. This was owing partly to their close proximity, partly to the fact that Palestine had once formed a portion of the Egyptian empire and been garrisoned by Egyptian soldiers, partly to the superior culture of the ancient monarchy of the Nile. It was only in the later period of Hebrew history that first Assyria and afterwards Babylonia and Persia took the place of Egypt. The Assyrians extended their conquests to the shores of the Mediterranean, and carried the Ten Tribes into captivity (B.C. 721); the Babylonians overthrew the Jewish kingdom and led the Jews into exile, and the Persians not only included Palestine in their dominions, but conquered Egypt as well.

II. THE HISTORICAL AND POLITICAL RELATIONS OF EGYPT, ASSYRIA, BABYLONIA, PERSIA, ARAM, AND THE PHŒNICIANS, WITH THE ISRAELITES.

(*a*) EGYPT, the Biblical MIZRAIM, Mizraim being a dual form, meaning "the two Mazors" or "fortifications". These represented Lower and Upper Egypt, the latter being properly called PATHROS (*Isa.* xi. 11; Egyptian, Pe-to-res, "land of the south"). Lower Egypt was Mazor, as in *Isa.* xix. 6, xxxvii. 25, where it is mistranslated "defence" and "besieged places", and was so called from the line of fortification which defended the country from the attack of its Asiatic neighbours on the east. Egypt is the eldest kingdom of which we know, though scholars have not yet settled the date to be assigned to Menes the founder of it. Mariette Bey makes it B.C. 5004; Brugsch Bey, B.C. 4400; Lepsius, B.C. 3892; Bunsen, B.C. 3643; Pesal, B.C. 3917; Poole and Renwick, B.C. 2700. These various views show how uncertain is the whole subject of Egyptian chronology, and oblige us to reckon by successive *dynasties* of kings and not by years. Of these dynasties, Manetho, the Egyptian historian who flourished in the third century B.C., numbers thirty dynasties from Menes to the second Persian conquest (B.C. 340), occupying 5528 years. But Egyptian scholars are not yet agreed as to whether or not some of these dynasties are to be regarded as contemporaneous.

Egyptian history is usually divided into the three periods of the Old Empire, the Middle Empire, and the New Empire. (1) Under the Old Empire, *i.e.* dynasties i.—vi., MEMPHIS (*Hos.* ix. 6, elsewhere NOPH) was the capital. To this period belong the pyramids, and a higher perfection of art than was ever subsequently attained. After the fall of the Old Empire came a period of confusion, and probably foreign invasion, and then (2) under the xi. and xii. dynasties Egypt revived in the Middle Empire, with its capital at NO, *i.e.* Thebes in the south. Another period of weakness followed, and after a time Egypt was invaded by swarms of wandering strangers from Asia, known as the Hyksos or *shepherds*, who established themselves in northern Egypt at ZOAN, or Tanis, and Avaris, while the native princes still continued to rule in the south. It would seem that the visits of ABRAHAM, JOSEPH, and JACOB to Egypt must be placed during the occupation of the country by the Hyksos kings. The latter would have been of the same Semitic race as themselves, and therefore predisposed to give them a favourable reception. But at last "*there arose up a new king over Egypt, which knew not Joseph*". The Hyksos were driven out, and a native prince ruled from one end of Egypt to the other. (3) The New Empire was constituted by the xviii. and xix. dynasties, who restored Egypt to its early power and splendour, conquered Palestine, and overran Mesopotamia. The Israelites were associated with the Hyksos, whom the Egyptians naturally regarded with the most bitter hatred, and that series of oppressions was accordingly begun which ended with the EXODUS. Probably this took place in the time of the xix. dynasty, two of whose kings bore the name of Rameses, like one of the treasure cities built by the Israelites (RAAMSES, *Ex.* i. 11). A short time before, the PHILISTINES, Phœnician tribes settled in CAPHTOR or the Delta, had been established as a sort of Egyptian outpost in the five cities of southern Palestine; but Palestine itself had become independent of Egypt. The conquest of the Canaanites by the Israelites under JOSHUA was probably facilitated by the losses they had suffered in their struggles with Egypt. After the close of the xix. dynasty, Egypt once more fell into decay, and the high-priests of Amun at Thebes usurped the regal power.—The Egyptian princess married by SOLOMON was apparently the daughter of a subordinate king who reigned at Tanis towards the end of this period. But SHISHAK or Sheshonk I., founder of the xxii. dynasty, restored Egypt's power. Early in his reign he received JEROBOAM, Solomon's 'adversary' (1 *K.* xi. 40), and later conquered REHOBOAM and captured Jerusalem (1 *K.* xiv. 25, 26). An account of his conquests, with a list of the towns he had taken in both Judah and Israel, is inscribed on the outside of the S. wall of a temple at Karnak. Perhaps his successor, Osorkon I., is the Biblical ZERAH: 2 *Chr.* xiv. 9. The XXV. dynasty was a foreign one, consisting of ETHIOPIANS

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A.D.		PART III.—APOSTOLIC HISTORY.
	Acts 11. 1.	Returning to Jerusalem, he is accused by the Jewish converts, jealous for Moses' Law, of breaking it by intercourse with Gentiles; but his narrative convinces them that God had removed the barrier of special Jewish privilege, by accounting all mankind clean through Christ, and inviting all to enter Christ's fold by a saving repentance through the Holy Ghost.
		About the same time, Jewish converts from Cyprus and Cyrene, exiled from Jerusalem by the persecution following Stephen's death, begin to preach to other Gentiles (for '*Grecians*' read '*Greeks*', *v.* 20) at Antioch in Syria, with great success. Barnabas, deputed from Jerusalem,
42.	22.	recognises it as God's work. Fetching Saul from Tarsus (? independent work, Gal. 1. 21—24),
43.	25.	they co-operate (1 year), and found the first Gentile Church (*Christians*), which shows faith and brotherhood by collecting for the believers in Judæa, against the famine foretold by Agabus.
	Jos. Ant. 18. 6, 7.	HEROD AGRIPPA I., a grandson of the Asmonean princess Mariamne, (made king of H. Philip's, Lysanias' and H. Antipas' tetrarchies by Caligula), who had received Judæa and Samaria, *i.e.* the rest of the kingdom of his grandfather Herod the Great, from Claudius, courted popu-
44.	Acts 12. 1.	larity by lavish benevolence and splendour. A strict Jew, he begins a *2nd persecution* by executing James (Zebedee's son), and imprisoning Peter, purposing his execution after the
	7.	Passover (cp. Matt. 26. 4, 5). Peter is released by an angel on the Church's prayers, and conceals
	20.	himself. Shortly after, Herod, elated by the submission of Tyre and Sidon, addresses the Cæsareans, and, accepting the Jews' impious homage, is stricken with a mysterious disease (like Antiochus Epiphanes, 2 Macc. 9. 5—9); and dies. The famine foretold by Agabus taking place in
	25.	Claudius' 4th year, Barnabas and Saul visit Jerusalem (*St. Paul's 2nd visit*) with the collection of the Church in Antioch, and return thither with John *Mark*. [Paul's rapture, &c., *Lewin*.]
		Judæa again passes under Procurators (C. Fadus, A.D. 45).
		St. Paul's 1st Missionary Journey (with Barnabas and Mark).
45.	Acts 13. 1.	Barnabas and Saul sent forth by revelation—[Paul's rapture (2 Cor. 12. 2), followed by the mysterious malady, the 'thorn in the flesh']—leave Antioch's seaport, SELEUCEIA, and preaching first to the Jews in their synagogues, traverse CYPRUS (E. to W.) from SALAMIS to
	6.	PAPHOS. Here the pro-consul ('*deputy*') Sergius Paulus is converted, notwithstanding the perverting influence of Barjesus, a Jewish false prophet, self-styled Elymas *i.e.* the wise man (*Arabic*) or Magus, who is struck blind. Saul is henceforth called Paul.
	13.	They cross into PAMPHYLIA, and from PERGA Mark returns to Jerusalem. They pass the Taurus Range into the wild highlands of PISIDIA and LYCAONIA (*cp.* ch. 15. 38), even beyond
	45.	the Roman pale. At ANTIOCH in PISIDIA the Gentiles eagerly believe; but the Jews' jealous opposition obliges Paul and Barnabas to declare their commission to the Gentiles. Expelled, they
46.	Acts 14. 1.	go to ICONIUM, and after a long stay escape to LYSTRA, where Paul heals a cripple, and the
	8—19.	simple people mistake him and Barnabas for Mercurius and Jupiter in human form. (? Timothy, his mother Eunice and grandmother Lois, converted, 2 Tim. 1. 2, 5). Their Jewish persecutors
	2 Cor. 11. 25.	from Antioch and Iconium excite the populace, and Paul is stoned, but revives. Paul and Barnabas depart for DERBE, and found a church there; then retrace their steps, encouraging
		and organising their new converts, to PERGA. Sailing from ATTALEIA to ANTIOCH,
	Jos. Ant. 20. 5, 3.	they report a door of faith opened to Gentiles.
53.		Disturbances occur (*a*) in Judæa—between the Jews, Romans, and Samaritans, (*b*) in Rome,
[51.]		—by the Jews' attacks on Christians? ('at Chrestus' instigation', *Suetonius*). Claudius makes
51.	Acts 15. 1.	the licentious and avaricious Felix (brother of his favourite Pallas, and husband of Herod
[50.]		Agrippa I.'s apostate daughter, Drusilla), procurator of Judæa, and expels the Jews from Rome.
52.	Gal. 2. 1—10.	At Antioch, Pharisaic converts from Judæa revive the question settled 15 years before in Cornelius' case, and assert that, to be saved, Gentile converts must join the Jewish Church by circumcision. Paul and Barnabas opposing are deputed (by revelation), with Titus and others, to consult the Apostles and Church of Jerusalem upon the controversy. (*St. Paul's 3rd visit*, 14 years after his conversion, in which he first meets St. John, Gal. 2. 9. In private con-
		ference, Paul explains his teaching to the chief Apostles, Peter, James, and John. They approve, and recognise the distinct commissions of Peter and Paul, but urge collections for the poor at
	Acts 15. 13.	Jerusalem on the Gentile churches). The Apostles and elders meet to consider the question, and advised by James 'the Lord's brother', decide that Gentile converts need not be circumcised, thus making the Church formally and avowedly *universal* (1). But the Gentile converts are warned against those usages forbidden in the Mosaic Law which tended to idolatry, cp. 1 Cor. 8.
		& 10 (and taught consideration for the Jews, who were everywhere reminded in their synagogues of their obligations to keep the Law), and agst. the immorality of the age (*cp.* 1 *Cor.* 5. 9). The
	23.	inspired teachers ('*prophets*') Judas Barsabas and Silas (the Silvanus of the Epistles), bearing letters to this effect, accompany Barnabas and Paul to Antioch and work there; Judas returns.
	Gal. 2. 11—14.	Later, at Antioch, Peter and even Barnabas surrender this Christian liberty to Pharisaic emissaries from Jerusalem, whom Paul resists, openly rebuking Peter.
		Second Missionary Journey of St. Paul (with Silas and Timothy).
53.	Acts 15. 36.	Paul and Barnabas proposing to revisit the converts of their 1st journey disagree about taking
[51.]		Mark. Barnabas and Mark revisit CYPRUS: Paul and Silas, SYRIA and CILICIA.
	Acts 16. 1.	Passing through DERBE, Paul finds at LYSTRA Timothy, a convert in high repute, and desiring to satisfy the Jewish converts as to his scrupulous observance of Moses' Law, circum-
		cises Timothy, because a Jew on the mother's side, before taking him as evangelist (2 Tim. 4. 5).
	6.	They deliver the council's letters (ch. 15. 23). After founding churches yet further N. in PHRYGIA
		and GALATIA, where the mixed and emotional people received him as 'an angel of God'
	Gal. 4. 13—15.	(Paul is detained here by sickness), they pass through Mysia to ALEXANDRIA TROAS. Here
		Luke joins them ('*we*', *v.* 10). The Holy Spirit which had forbidden him to preach in procon-
		sular *Asia* (2) (*i.e.* Mysia, Caria, Lydia), or to enter Bithynia, summons Paul into *Europe*.
[53.]	Acts 16. 11.	After a rapid passage by the 1st of SAMOTHRACE to NEAPOLIS, Paul reaches PHILIPPI,
	14.	a Roman *colonia* (3) in Macedonia, and becomes the guest of Lydia, a Thyatiran purple seller, a
	22.	proselyte converted by his preaching. Paul casts an oracular spirit out of a slave-girl. Her
	25.	owners accusing Paul and Silas of treasonable religious innovations, the magistrates scourge
		and imprison them. While praying and singing at night, they are set free during an earthquake,
	35—39.	save and baptize the governor of the prison, and are cared for by him. Next day, after asserting their Roman citizenship and demanding public reparation, they are invited to depart.
	Acts 17. 1.	Luke apparently remains in Philippi (until Acts 20. 6, '*we*').
		Paul and Silas pass by the *Via Egnatia* (the *overland* thoroughfare between E. and W.)
	1 Thess. 2. 9.	through AMPHIPOLIS and APOLLONIA to THESSALONICA (Salonikî), capital of Mace-
	Phil. 4. 15, 16.	donia, where many Jews, proselytes, and women of position are converted. Paul works for his
	Acts 17. 5.	living—every Jew was taught a trade—and the Philippian church sends Paul aid. But the Jews rouse the populace against them as asserters of Christ's Kingship, and follow them to BEREA,
	16.	whither they escape by night. The Bereans shew a noble spirit of enquiry. But the Thessa-
		lonian Jews excite the populace against Paul, and he goes to ATHENS by sea. Silas and
54.		Timothy stay; while awaiting them, Paul declares to the Athenians their Unknown God, con-
	Acts 18. 1.	verting Dionysius the Areopagite and others.
		Passing to CORINTH (4), Paul lodges and works at tent-making with Aquila and Priscilla, Jews exiled from Rome by Claudius' decree. Again the Philippians aid him (2 Cor. 11. 9;

(1) The earliest great controversy of the Church was, not whether Gentiles might be admitted *at all*, but whether they might be admitted without passing through 'the door' of *Judaism*. Hence the immense importance of this decision, and the 'joy'.—(2) Capital EPHESUS, on R. Cayster, the commercial meeting-point of Asia and Europe by sea, and by the inland Roman roads, viâ *Sardis*, N.E. to Galatia, Pontus, &c. or E. viâ *Iconium* to the Euphrates-valley; a 'free city' (with Jewish colony); famous for Diana's temple (one of the world's 7 wonders), and for magic (diviners, exorcists, &c. and dealers in spoken charms and written amulets or *Ephesian letters*).—(3) A *military* colony—usually of veterans; a miniature Rome in a conquered district.—(4) CORINTH, capital of Roman *Achaia*, *i.e.* Greece (S. of Epirus and Thessaly), on the *maritime* thoroughfare between E. & W., was a centre of traffic, paganism, philosophy, and luxury.

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THE MIRACLES AND PARABLES OF JESUS.

MIRACLE, Lt. *miraculum*, *i.e.* a wonder-causing event, a marvel. Of the six Greek words used in the New Testament to describe the supernatural works of Christ on earth, the three most usual are applied also to those wrought by His Apostles, *viz.* (1) *teras*, A. V. wonder (*always*); (2) *semeion*, A. V. sign, miracle (esp. in St. John), &c.; (3) *dunamis*, A. V. power, miracle (esp. in Acts and Epistles), &c. (1) *Teras* (*i.e.* 'wonder', 'portent', describes a miracle's startling effect, and is always accompanied by another of these words, *esp.* by *semeion*, to indicate the '*moral intention*, the end and purpose of the wonder' (*e.g.* in A. V. 'wonders and signs', Acts 2. 22). (2) *Semeion*, *i.e.* 'a sign', describes a miracle as ordained by God to be a mark whereby to identify the Messiah, an attestation of His teaching, an earnest of the blessings He brought, a specimen of God's methods for bringing these blessings home to man, as well as a type (or 'parable in action') of His spiritual gifts. (3) *Dunamis*, *i.e.* 'power' (so rendered in A.V., also, generally in plural, 'mighty works') describes a miracle as a 'new and higher force', or *power of the world to come*, (Heb. 6. 5), entered upon and working in this world;—an "outcoming of the greatness (*megaleia*, A. V. 'great things', Luke 1. 49, Acts 2. 11) of God's power and glory inherent in Christ, and lent to His witnesses and ambassadors".

Miracles are also described as (4) *eudoxa*, A.V. 'glorious things', Lk. 13. 17, &c., *i.e.* as manifestations of the glory of God, the Father and Son; (5) *paradoxa* (A.V. 'strange things'; cp. 'new thing', Num. 16. 30), *i.e.* as beyond human imagination, amazing (cp. Lk. 5. 26); and as (6) *thaumasia* A.V. 'wonderful' (Mt. 21. 15; cp. Mt. 9. 8), *i.e.* astonishing, occurrences unprecedented in human experience (cp. Mt. 9. 33), and (like *paradoxa*) ascribable to God only.—*Trench.*

Peculiar to the Gospel of St. Matthew.

Two blind men cured	Capernaum	*59	9. 27—31.
Dumb spirit cast out	"	59	" 32, 33.
Tribute money provided	"	78	17. 24—27.

Peculiar to the Gospel of St. Mark.

Deaf and dumb man cured	L. of Galilee	69	7. 31—37.
Blind man cured	Bethsaida	74	8. 22—26.

Peculiar to the Gospel of St. Luke

Jesus passes unseen through the crowd	Nazareth	60	4. 28—30.
Draught of fishes	L. of Galilee	28	5. 1—11.
Widow's son raised	Nain	42	7. 11—17.
Woman's infirmity cured	Perea	94	13. 11—17.
Man's dropsy cured	"	96	14. 1—6.
Ten lepers cleansed	Samaria	82	17. 11—19.
Malchus' ear healed	Gethsemane	136	22. 50—51.

Peculiar to the Gospel of St. John.

Water made wine	Cana	19	2. 1—11.
Fever of nobleman's son cured	"	26	4. 46—54.
Impotent man cured	Jerusalem	35	5. 1—9.
Jesus passes unseen through the crowd	In Temple	86	8. 59.
Man born blind cured	Jerusalem	90	9. 1—7.
Lazarus raised from dead	Bethany	92	11. 38—44.
Draught of 153 fishes	L. of Galilee	158	21. 1—14.

Common to SS. Matthew. Mark.

Syro-Phœnician's daughter cured	District of Tyre	68	15. 28.	7. 24.
4000 fed	L. of Galilee	69	" 32.	8. 1.
Fig-tree blasted	Mt. of Olives	114	21. 18.	11. 12.

Common to SS. Matthew. Luke.

Centurion's palsied servant cured	Capernaum	*41	8. 5.	7. 1.
Blind and dumb demoniac cured	Galilee	46	12. 22.	11. 14.

Common to SS. Mark. Luke.

Demoniac in synagogue cured	Capernaum	29	1. 23.	4. 33.

Common to SSS. Matth. Mark. Luke.

Peter's mother-in-law cured	Capernaum	30	8. 14.	1. 30.	4. 38.
Tempest stilled	L. of Galilee	54	" 23.	4. 37.	8. 22.
Demoniacs cured	Gadara	55	" 28.	5. 1.	" 26.
Leper cured	Capernaum	32	" 2.	1. 40.	5. 12.
Jairus' daughter raised	"	58	9. 23.	5. 23.	8. 41.
Woman's issue of blood cured	"	58	9. 20.	5. 25.	8. 43.
A Paralytic cured	"	33	" 2.	2. 3.	5. 18.
Man's withered hand cured	Galilee	37	12. 10.	3. 1.	6. 6.
Devil cast out of boy.... (*i. Tabor*)	*nr.* Cæsarea Philippi	76	17. 14.	9. 14.	9. 37.
2 Blind men cured	Jericho	109	20. 29.	10. 46.	18. 35.

Common to SSS. Matthew. Mark. John.

Christ walks on sea		65	14. 25.	6. 48.	6. 15.

Common to all Evangelists.

5000 fed	L. of Galilee	64	Mat. 14. 15	Lk. 9. 10. Mk. 6. 30. Jhn. 6. 1—14.

PARABLE is the Greek word *parabole*, which means *juxtaposition*, and so a comparison of objects, to shew a certain likeness or similitude between them. The Jewish method of *teaching by parables* was apparently adopted by our Lord when the Jews had rejected His *direct* teaching (Mt. 13. 13); but also out of compassionate consideration for the infirmities of the listeners (cp. 2 Cor. 8. 12). Proposed as a spiritual riddle to call the spiritual perceptions into exercise, the Parable—*either* attracted, interested, provoked enquiry, and thus sowed seed in the memory for future development by Christ Himself or by the Holy Ghost (cp. John 14. 26);—*or* left the self-righteous and obdurate self-condemned to spiritual blindness (John 9. 39—41; 12. 48). Thus the parable *sifted* the audience, and 'found out the willing hearers and led them on'; like the Shechinah (Ex. 14. 20), it was light and guidance to God's children, but darkness and a hindrance to His opponents: Mark 4. 10—13, 33, 34; cp. John 3. 19; 7. 17; 8. 43.

Christ's Parables illustrate the nature and principles of the Gospel Dispensation (the *Mysteries*, *i.e.* revealed secrets, of 'the *Kingdom of Heaven*'). They have been divided into 3 groups, according to the part of His Ministry in which they were delivered: *viz.*—

1. The earliest: Mat. 13; Mk. 4. ..... Illustrations from common facts of Nature.
2. Between the mission of the 70 and His last journey to Jerusalem. } " " " of family and social Life,
3. Immediately before and after His triumphal entry into Jerusalem. } in answer to questions, cavils, &c.

Peculiar to the Gospel of St. Matthew.

Tares (from a boat)	L. of Galilee	*53	13. 1—24.
Hidden treasure	"	53	" 44.
Pearl of great price	"	53	" 45, 46.
Drag net	"	53	" 47.
Unmerciful servant	Capernaum	79	18. 23.
Labourers in vineyard	In Temple	106	20. 1—17.
Father and Two sons	"	116	21. 28—32.
King's son's marriage	"	117	22. 1—15.
Ten virgins	Mt. of Olives	126	25. 1—13.
Talents	"	126	" 14—30.
Sheep and goats	"	126	" 31—46.

Peculiar to the Gospel of St. Mark.

Growth of seed	L. of Galilee	53	4. 26—30.
Household watching	Mt. of Olives	125	13. 34, 35.

Peculiar to the Gospel of St. Luke.

Two debtors	Galilee	45	7. 36—50.
Good Samaritan	In Temple	86	10. 25—37.
Friend at midnight	near Jerusalem	88	11. 5—8.
Rich fool	Galilee	50	12. 16—21.
Servants watching	"	50	" 35—40.
Steward on trial	"	50	" 42—48.
Barren fig-tree	"	51	13. 6—9.
Great supper	Perea	*96	14. 16—24.
Tower and Warring king	"	97	14. 28—33.
Lost piece of money	"	98	15. 8—10.
Prodigal son	"	98	" 11—32.
Dishonest steward	"	99	16. 1—13.
Rich man and Lazarus	"	100	" 19—31.
Master and servant	"	101	17. 7—10.
Importunate widow	"	103	18. 1—8.
Pharisee and publican	"	103	" 9—14.
Pounds	near Jerusalem	111	19. 12—27.

'*Parable*', John 10. 6, A. V., is in Gk. 'proverb' (*paroimia*).

Common to the Gospels of SS. Matthew. Luke.

House on rock, sand	*nr.* Capernaum	40	7.	6.
Leaven	Galilee	53	13.	13.
Lost Sheep	Perea	98	18.	15.

Common to the Gospels of SSS. Mat. Mark. Luke.

Candle under bushel	L. of Galilee	52	5.	4.	8.
New cloth, old garment	"	57	9.	2.	5.
New wine, old bottles	"	57	9.	2.	5.
Sower	"	52	13.	4.	8.
Mustard seed	" [lem	53	13.	4.	13.
Vineyard & husbandmen	Jerusa-	116	21.	12.	20.
Young leaves of fig-tree	Mt. Olives	125	24.	13.	21.

* Column of *Sections* in the *Chronological Table of Gospel History*, which see for the order and circumstances.

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CHAFF, storm carries away, Job 21. 18. Ps. 1. 4: 35. 5. Is. 17. 13: 29. 5: 41. 16. of summer threshing, Dan. 2. 35. flame consumeth, Isa. 5. 24; Hos. 13. 3. he will burn, Luke 3. 17. Isa. 33. 11. ye shall conceive *c.* Jer. 23.28. what is the *c.* to the wheat Zeph. 2. 2. before the day pass as *c.* Matt. 3. 12. burn up *c.* in unquench.
CHAIN-S, gold, Gen. 41.42. Dan. 5.7. (partition by) 1 Ki. 6. 21; camel's Judg. 8. 26; silver, Is. 40. 19. Ps. 73. 6. pride...as *c.* [of grace & *c.* Pro. 1. 9. (parent's) instruction orn. Song 4. 9. ravished with one *c.* 1.10. Isa. 3. 19. L. will take away thy *c.* Ezek. 16. 11. I put a *c.* on thy neck (Captive's), make a *c.* Ezek. 7. 23; *c.* heavy, La. 3. 7. *See* Is. 45. 14. Jer. 40. 4. Eze. 19. 4. Mk. 5. 3. Rev. 20. 1. Ps. 149. 8. bind their kings with *c.* Acts 12. 7. Peter's *c.* fell from his 28. 20. Isr. I am bound with this *c.* 2 Tim. 1. 16. not ashamed of my *c.* 2 Pt. 2. 4. delivered into *c.* of darkn. Jude 6. reserved in everlasting *c.*
CHALDEANS (*wise men* or Magi), Dan. 2. 2, &c.; (people), Job 1. 17. Isa. 43. 20. Jer. 33. 2, &c. Dan. 9. 1. Is. 43. 14. *C.* whose cry is in the ships Eze. 23. 14. images of *C.* pourtrayed
CHAMBER, Ps. 19. 5. Joel 2. 16. Gen. 43. 30. Jos. entered *c.* & wept Job 9. 9. maketh *chambers* of south Ps. 104. 3. beams of *c.* in the waters Prov. 7. 27. down to the *c.* of death Song 1. 4. king brought me to his *c.* Isa. 26. 20. enter into *c.* & shut door Dan. 6. 10. windows in *c.* toward J. Matt. 24. 26. he is in the secret *c.* Rom. 13. 13. not in *chambering* and
CHANCE, happens, 1 Sa. 6. 9. Eccl. 9. 11; by *c.* 2 Sam. 1. 6. Luke 10. 31.
CHANGE, of raiment, Judg. 14. 12, 13. Zech. 3. 4; *changeable*, Is. 3. 22. Job 14. 14. wait till my *c.* come Prov. 24. 21. with them given to *c.* Job 17. 12. *c.* night into day Ps. 102. 26. as a vesture *c.* Heb. 1. 12. Jer. 13. 23. can Ethiopian *c.* his skin Dan. 7. 25. think to *c.* times, laws Mal. 3. 6. I am the Lord, I *c.* not Rom. 1. 26. women did *c.* natural Phil. 3. 21. C. shall *c.* our vile bodies Heb. 7. 12. of necessity a *c.* of law Dan. 3. 27. coats *changed*, Job 30. 18. Jer. 2. 11. hath a nation *c.* their gods Rom. 1. 23. *c.* the glory of God into 25. *c.* the truth of God into a lie 1 Cor. 15. 51. but we shall all be *c.* 52. 2 Cor. 3. 18. *c.* into the same image Job 10. 17. *changes* and war are agst. Ps. 55. 19. they have no *c.* therefore 15. 4. sweareth and *changeth* not Dan. 2. 21. *c.* times and seasons Mk. 11. 15. *money changers*, Mt. 21. 12.
CHANT to sound of viol, Amos 6. 5.
CHAPEL, it is the king's, Amos 7. 13.
CHARGE, Gen. 26. 5: 28. 6. Ex. 6. 13. Ps. 91. 11. give his angels *c.* over thee, Matt. 4. 6. Luke 4. 10. Ps. 35. 11. to my *c.* thgs. I knew not Ac. 7. 60. lay not to their *c.* 2 T. 4. 16. 16. 24. received *c.* thrust into prison 23. 29. nothing laid to his *c.* worthy Rom. 8. 33. lay to *c.* of God's elect 1 Cor. 9. 18. make gospel without *c.* 1 Tim. 1. 18. this *c.* I commit to thee 6. 13. I give thee *c.* in sight of God Song 2. 7. I *c.* you, O daughters of Jerusalem, 3. 5. & 5. 8. & 8. 4. 1 Tim. 6. 17. *c.* them that are rich Job 1. 22. nor *charged* God foolishly 4. 18. *c.* his angels with folly, 15. 15. Mt. 9. 30. J. straitly *c.* them, Mk. 5. 43. Lk. 9. 21: 12. 16. *c.* not make known 1 Thes. 2. 11. *c.* every one as a father *Chargeable*, 2 S. 13. 25. Neh. 5. 15. 2 Cor. 11. 9. 1 Thes. 2. 9. 2 Thes. 3. 8.

CHARIOT, (Joseph), Gen. 41. 43; (Pharaoh), Ex. 14. 6: 15. 4. Song 1. 9. 1 K. 10. 29. a *c.* of Egypt 600 shek. Ps. 104. 3. who maketh...clouds his *c.* Acts 8. 28. sitting in *c.* read Esaias Ex. 14. 25. took off...*chariot* wheels Jos. 17. 16. *chariots* of iron, Jdg. 1. 19. 1 S. 8. 11. king take sons for his *c.* 2 S. 8. 4. David reserved...for 100 *c.* 1 Ki. 10. 26. Solomon's *c.* Song 3. 9. 2 K. 2. 11. *c.* of fire, *c.* of Israel, 13. 14. 6. 17. mountain full of *c.* and horses 18. 24. trust on Egy. for *c.* Is. 31. 1. Ps. 20. 7. some trust in *c.* Is. 22. 18. 68. 17. the *c.* of God are 20,000, even Song 6. 12. like *c.* of Amminadib Isa. 21. 7. saw *c.* of asses, camels Hab. 3. 8. didst ride upon thine horses, and thy *c.* of salvation Zech. 6. 1. four *c.* between mtns. Rev. 9. 9. sound of wings as of *c.* *Chariot cities* (Solomon's), 2 Chr. 1. 14.
CHARITY edifieth, 1 Cor. 8. 1. [2, 3. 1 Cor. 13. 1....not *c.* I am nothing, 4. *c.* suffereth long, 8. *c.* never faileth 13. faith, hope, *c.*, but the greatest *c.* 14. 1. follow *c.* 16. 14. be done with *c.* Col. 3. 14. above all things put on *c.* 1 Th. 3. 6. tidings of your faith & *c.* 2 Thes. 1. 3. *c.* of every one abound. 1 Tim. 1. 5. end of commandt. is *c.* 2. 15. if they continue in faith & *c.* 4. 12. be thou an example in *c.* 2 Tim. 2. 22. follow righte., faith, *c.* 3. 10. known my doctrine, faith, *c.* Tit. 2. 2. aged men be sound in *c.* 3 John 6. borne witness of thy *c.* 1 Pet. 4. 8. fervent *c.* *c.* cover sins 5. 14. greet one an. with a kiss of *c.* 2 Pet. 1. 7. to brotherly kindness, *c.* Jude 12. spots in your feasts of *c.* Rev. 2. 19. I know thy works and *c.* Rom. 14. 15. walkest not *charitably*
CHARMED, not, Jer. 8. 17. Isa. 19. 3. Deut. 18. 11. *charmers*, Ps. 58. 5.
CHASTE virgin, 2 Cor. 11. 2. Tit. 2. 5. young women discreet, *c.* 1 Pet. 3. 2. your *c.* conversation, with
CHASTEN..red of men, 2 Sa. 7. 14. Ps. 6. 1. neither *c.* me in thy, 38. 1. Prov. 19. 18. *c.* thy son while hope Dan. 10. 12. to *c.* thyself before God Rev. 3. 19. as many as I love, I *c.* Ps. 69. 10. *chastened* soul with fast- 73. 14. been *c.* every morning [ing 118. 18. the Lord hath *c.* me sore 1 C. 11. 32. *c.* that we be not condem. 2 Cor. 6. 9. as *c.* and not killed Heb. 12. 10. fathers for few days *c.* us Ps. 94. 12. blessed whom *chastenest* Dt. 8. 5. as man *chasteneth* his son Prov. 13. 24. loveth him *c.* betimes Heb. 12. 6. whom Lord loveth he *c.* 7. what son whom the father *c.* not Job 5. 17. despise not thou *chastening* of Lord, Prov. 3. 11. Heb. 12. 5. Isa. 26. 16. when *c.* was upon them Heb. 12. 7. if *c.*, G. deal. as with sons 11. no *c.* for present seemeth joyous
CHASTISE you 7 times, Lev. 26. 28. Deut. 22. 18. elders shall *c.* him 1 K. 12. 11. *c.* with whips, scorpions Hos. 7. 12. *c.* as congregation heard 10. 10. my desire that I sh. *c.* them Luke 23. 16. *c.* and release him, 22. Ps. 94. 10. *chastiseth* heathen, sh. he Dt. 11. 2. not seen *chastisement* of L. Job 34. 31. I have borne *c.* I will not Isa. 53. 5. *c.* of our peace was upon Jer. 30. 14. with the *c.* of a cruel one Heb. 12. 8. without *c.* then bastards
CHATTER like a crane, Isa. 38. 14.
CHEEK, smite on, 1 K. 22. 24. Job 16. 10. —judge, Mic. 5. 1; —right *c.* Mt. 5. 39; —one *c.* Lk. 6. 29. Song 1. 10. *cheeks* comely....jewels 5. 13. his *c.* are as a bed of spices
CHEER, Deut. 24. 5. Eccl. 11. 9. Judg. 9. 13. wine which *c.* Ps. 104. 15.

CHEER.—*Be of good c.*, Paul, Ac. 23. 11; 27. 22, 25; son—thy sins be forgiven, Mt. 9. 5; —it is I, 14. 27; —; I have overcome world, John 16. 33. *Cheerful* feasts, Zech. 8. 19; *c.* giver, 2 Co. 9. 7; merry heart...*c.* countenance, Pro. 15. 13; —*ness*, Ro. 12. 8. Acts 24. 10. *cheerfully* answer for
CHERISHETH, as L. the ch. Eph. 5. 29; as a nurse *c.* children, 1 Thes. 2. 7.
CHERUBIMS, between, 1 Sam. 4. 4. 2 S. 6. 2. 2 K. 19. 15. 1 Chr. 13. 6. Ps. 80. 1. & 99. L. Isa. 37. 16. Ezek. 10. 7.
CHICKENS, hen gathereth, Matt.
CHIDE, not always, Ps. 103. 9. [23. 37.
CHIEF fathers, Num. 31. 26, &c.; *c.* house, Josh. 22. 14, &c.; *c.* men, 1 Chr. 7. 3, &c.; *c.* priest, 2 Ki. 25. 18, &c.; *c.* priests, Mt. 16. 21, &c. *c.* of ways of G., Job 40. 19; strength, Ps. 78. 51; —nations, Jer. 31. 7. Am. 6. 1.; —Asia (*Asiarchs*), Acts 19. 31. Matt. 20. 27. whoso will be *c.* among 23. 6. *c.* seats; Mk. 6. 21. *c.* estates. Luke 22. 26. is *c.*, as he that serveth Eph. 2. 20. *c.* corner stone, 1 Pet. 2. 6. 1 Tim. 1. 15. sinners, of whom I am *c.* Song 5. 10. *chiefest* among 10,000
CHILD (Isaac), Gen. 18. 13; (Joseph) 37. 30; goodly *c.* (Moses), Ex. 2. 2. Heb. 11. 23; (Samson) Judg. 13. 5; (Obed) Ruth 4. 16; the *c.* Samuel, 1 S. 2. 21; (Bathsheba's) 2 S. 12. 14; (Jeroboam's) 1 K. 14. 3; (widow's) 1 Kin. 17. 21. Luke 7. 11; (John Baptist) Luke 1. 66; (JESUS) the young *c.* Mt. 2. 8; thy holy *c.* Ac. 4. 27; (possessed) Mk. 9. 21; (nobleman's) John 4. 49.
No child, Deut. 25. 5. 2 Sam. 6. 23.
Only c. Judg. 11. 34. Lk. 9. 38; *first c.* Jer. 4. 31; *c. of old age* (Sarah's), Gen. 21. 2. Heb. 11. 11; (Jacob's), Gen. 44. 20; (Shunammite's) 2 Ki. 4. 16; (Elizabeth's) Luke 1. 7.
Child of hell, Matt. 23. 15. Acts 13. 10.
Little c., I know not, 1 Kings 3. 7, *see* Jer. 1. 6; —shall lead, Is. 11. 6; receive one—Mt. 18. 5. Lk. 9. 48; rec. kingdom of G. as—Lk. 18. 17; suffer *l. children*, Mt. 19. 14, &c. *See* Jhn. 13. 33. 1 J. 2. 1: 4. 4. Gal. 4. 19. 2 S. 12. 16. Dav. besought God for *c.* 1 Kin. 3. 25. divide living *c.* in two 17. 22. soul of *c.* came, 2 Kin. 4. 35. 2 K. 5. 14. flesh like a *c.* Job 33. 25. Ps. 131. 2. quieted as a *c.* weaned Pro. 20. 11. a *c.* known by doings 22. 6. train up a *c.* in way he, 15. 29. 15. *c.* left to self bringeth...shame Eccl. 4. 13. better...wise *c.* than king 10. 16. woe when king is a *c.* Is. 3. 4. Isa. 7. 16. before *c.* knows to, 8. 4. 9. 6. for unto us a *c.* is born 49. 15. woman forget her sucking *c.* Jer. 31. 20. Eph. is he a pleasant *c.*? Hos. 11. 1. when Israel a *c.* I loved Lk. 2. 34. this *c.* is set for the fall 1 Cor. 13. 11. when a *c.* I spake as *c.* Gal. 4. 1. heir, as...is a *c.*, differs not 2 T. 3. 15. from a *c.*...known Script. Rev. 12. 5. *c.* to rule with rod of iron *See* Is. 11. 8; *c.* 100 years old, 65. 20. 1 T. 2. 15. saved in *childbearing*, if 1 Sam. 12. 2. *childhood*, Eccl. 11. 10. 1 C. 13. 11. put away *childish* things Ge. 15. 2. *childless*, Je. 22. 30. Lk. 20. 28.
CHILDREN, Gen. 3. 16. in sorrow...*c.* Gen. 18. 19. command *c.* and household after him, Dt. 6. 7. *See* Josh. 4. 6, 21. 2 Sam. 1. 18. Ps. 78. 5. Gen. 30. 1. give me *c.* or else I die Ex. 20. 5. iniquity of fathers on *c.* 13. 15. all *firstborn c.* I redeem; Nu. 3. 45. Levites for— [Is. 2. 6. Lev. 25. 45. *c.* of strangers, 1 K. 9. 20. Num. 14. 33. your *c.* shall wander 40 24. 17. destroy all the *c.* of Sheth Deut. 32. 5. their...not spot of his *c.*

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

Salutation, and introduction, describing (1) *the writer,* (2) *his Divine commission, and* (7) *the persons addressed.*

1. PAUL, a servant * of Jesus Christ, [a] called *to be* an apostle, separated [b] unto the gospel of God, 2 which he promised before [c] by his prophets in the Holy Scriptures, 3 concerning [d] his Son, [e] who was born of the seed of David according to the flesh, 4 and was with power declared *to be* the Son of God [f] according to the Spirit of holiness, [g] by the resurrection from the dead, *even* Jesus Christ our Lord; 5 through whom [h] we have received grace and apostleship, in behalf of his name, for obedience to the faith among all nations; 6 among [i] whom are ye also [k] the called of Jesus Christ; 7 to all that are in Rome, [l] beloved of God, [m] called *to be* saints; grace to you and peace, from God our Father and the Lord Jesus Christ.

Paul's (8) *deep interest in the Roman Christians; his* (10) *long-cherished desire to preach at Rome the gospel of Christ,* (16) *which is divinely efficacious for the salvation of men of all nations.*

8 FIRST, [a] I thank my God, through Jesus Christ, for you all, that [b] your faith is spoken of throughout the whole world. 9 For [c] God is my witness, whom I serve with my spirit in the gospel of his Son, how [d] unceasingly I make mention of you always in my prayers; 10 making [e] request if by any means now at length I may have a way opened, by the will of God, to come unto you. 11 For I long to see you, that [f] I may impart unto you some spiritual gift, to the end that ye may be established; 12 that is, that I with you may be comforted among you by the mutual faith both of you and me †.

13 Now I would not have you ignorant, brethren, that [g] oftentimes I purposed to come unto you, ([h] though I have been hindered hitherto,) that I might have some [i] fruit among you also, even as among the rest of the Gentiles. 14 I [k] am debtor both to Greeks and to Barbarians, both to the wise and to the unwise. 15 So, as much as lieth in me, I am ready to preach the gospel to you also that are at Rome.

16 For [l] I am not ashamed of the gospel ‡; for [m] it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek*. 17 For [n] therein is revealed the righteousness of God [o] by faith unto faith; as it is written, 'The just shall live by faith' [*Hab.* ii. 4].

The need of the Gospel shown first (18) *from the inexcusable impiety and immorality of the Gentiles; and their consequent guilt and condemnation.*

18 FOR [a] the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth in unrighteousness: 19 because that which may be known of God is manifest in them; for God manifested *it* unto them. 20 For from the creation of the world [b] his invisible things have been clearly seen, being understood from the things that are made, *even* his eternal power and Divinity; so that they are without excuse, 21 because though they knew God, they glorified *him* not as God, nor gave him thanks, but [c] became vain in their reasonings, and their foolish heart was darkened. 22 Professing [d] themselves to be wise, they became fools; 23 and they changed the glory of the incorruptible God [e] for an image made like to corruptible man, and to birds and fourfooted beasts and creeping things.

24 Wherefore [f] also God gave them up to uncleanness in the lusts of their hearts, [g] to dishonour their bodies [h] among themselves; 25 inasmuch as they changed the truth of God for a [i] lie, and worshipped and served the creature rather than the Creator, who is blessed for ever: Amen.

26 For this cause God gave them up to [k] vile affections: for even their women changed the natural use into that which is against nature; 27 and in like manner the men also, leaving the natural use of the woman, burned in their lust one towards another, men with men working that which is disgraceful, and receiving in themselves the recompence of their transgression which was meet.

28 And even as they did not choose † to retain God in *their* knowledge, God gave them over to [l] a reprobate mind, to do those things which are not fit to be done;

* *Gr.* bondservant.
[a] Ac. 9. 15.
[b] Gal. 1. 15.
[c] Ac. 3. 22—24.
[d] Ps. 2. 7; Heb. 1. 2, 3.
[e] Lk. 1. 32.
[f] Eph. 1. 19, 20.
[g] Ac. 13. 33—37.
[h] Eph. 3. 2—9.
[i] Mal. 1. 11.
[k] 1 Pet. 5. 10.
[l] Col. 3. 12.
[m] 1 Cor. 1. 2, 3.
[a] 1 Cor. 1. 4.
[b] ch. 16. 19.
[c] Phil. 1. 8.
[d] 1 Sam. 12. 23.
[e] 1 Thes. 3. 10.
[f] ch. 15. 29, 32.
† *or,* by our mutual confidence in each other.
[g] Ac. 19. 21.
[h] Ac. 16. 6, 7.
[i] Phil. 4. 17.
[k] 1 Cor. 9. 16—23.
2 Tim. 1. 8, 12.
‡ *Rec. text adds* of Christ.
[m] 1 Cor. 1. 18.
* *i. e.* the Gentile.
[n] Lk. 24. 47; Ac. 3. 26.
[o] ch. 6. 17.
[a] ch. 2. 5, 6, 8, 9; Col. 3. 6.
[b] Ps. 19. 1—6.
[c] 2 Ki. 17. 15; Eph. 4. 17, 18.
[d] 1 Cor. 1. 20, 21.
[e] Ex. 20. 4; Ps. 106. 20.
[f] Ps. 81. 12; Eph. 4. 18, 19.
[g] 1 Cor. 6. 18.
[h] Lk. 18. 22.
[i] Jer. 10. 14; 1 Cor. 8. 4.
[k] Jude 10.
† *or,* as they reprobated.
[l] Jer. 6. 30; 2 Cor. 13. 5.

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THE GOSPEL ACCORDING TO

MATTHEW.

The fifth year before the common account called ANNO DOMINI.

CHAPTER I. THE GENEALOGY OF JESUS CHRIST FROM ABRAHAM, THROUGH SOLOMON, TO JOSEPH.

I. FROM ABRAHAM.

1—6. *Comp.* LUKE 3. 23—38.
1. Ps. 132. 11. Gen. 22. 18. Gal. 3. 16.
2. Gen. 21. 2, 3; 25. 26; 29. 32—35; 30. 1—24; 35. 16—18.
6. *Heb.* Judah.
5. Gen. 38. 27—30. Ruth 4. 18—22.
o. of, ἐκ.
p. Pharez.
n. Zara.
t. Tamar.
h. Hezron.
r. Ram.
a. Amminadab.
n. Nahshon.
b. Boaz.
R. Rahab.
6. 1 Sam. 17. 12.

II. FROM DAVID.

6—11. 1 CHR. 3. 10—16.
6. 2. Sam. 12. 24.
u. *Heb.* Uriah.
r. Rehoboam.
j. Jehoshaphat.
a. Ahaziah.
j. Jotham.
a. Ahaz.
h. Hezekiah.
m. Manasseh.
j. Josiah.
11. 2 Kings 24. 14—16; 25. 11.
j. Jeconiah.
o. of the removal, τῆς μετοικεσίας.

III. FROM THE CAPTIVITY.

12—16. 1 CHR. 3. 17, 19.
t. the removal, τῆν μετοικεσίαν.
s. Shealtiel.
z. Zerubbabel.

CHAPTER I.

THE book of *the* GENERATION OF JESUS CHRIST, *the* son of David, *the* son of Abraham.

2 ABRAHAM begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judas and his brethren:
3 and Judas begat Phares and Zara of Thamar;
and Phares begat Esrom;
and Esrom begat Aram;
4 and Aram begat Aminadab;
and Aminadab begat Naasson;
and Naasson begat Salmon;
5 and Salmon begat Booz of Rachab;
and Booz begat Obed of Ruth;
and Obed begat Jesse;
6 and Jesse begat David the king.

And DAVID the king begat Solomon of her *that had been the wife* of Urias;
7 and Solomon begat Roboam;
and Roboam begat Abia;
and Abia begat Asa;
8 and Asa begat Josaphat;
and Josaphat begat Joram;
and Joram begat Ozias;
9 and Ozias begat Joatham;
and Joatham begat Achaz;
and Achaz begat Ezekias;
10 and Ezekias begat Manasses;
and Manasses begat Amon;
and Amon begat Josias;
11 and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to BABYLON, Jechonias begat Salathiel;
and Salathiel begat Zorobabel;
13 and Zorobabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;
14 and Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
15 and Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;
16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham to David *are* FOURTEEN GENERATIONS; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 NOW the BIRTH OF JESUS CHRIST was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of *the* Holy Ghost.

19 Then Joseph her husband, being *a* just *man*, and not willing to make her a public example, was minded to put her away privily.
20 But while he thought on these things, behold, *the* angel of *the* LORD appeared unto him in a dream, saying, "Joseph, *thou* son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of *the* Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."
22 NOW all this was done, that it might be fulfilled which was spoken of *the* LORD by the prophet, saying,
23 "BEHOLD, *a* VIRGIN SHALL BE WITH CHILD, AND SHALL BRING FORTH A SON, AND THEY SHALL CALL HIS NAME EMMANUEL," which being interpreted is, GOD WITH US.
24 Then Joseph being raised from sleep did as the angel of *the* LORD had bidden him, and took unto him his wife: 25 and knew her not till she had brought forth her firstborn son: and he called his name JESUS.*

Before A.D. 5.

o. of, ἐκ.
c. Christ, Anointed, *or*, Messiah.

FORTY-TWO GENERATIONS
u. until, ἕως.
r. removal, μετοικεσίας.

MARY ESPOUSED TO JOSEPH.
18. ‖ LUKE 1. 26—38.
f. for, γάρ.
w. with child, ἐν γαστρὶ ἔχουσα.
s. Spirit, Πνεύματος

JOSEPH'S THOUGHT.
19. Deut. 24. 1.
y. *or*, yet, καί.
i. intended, ἐβουλήθη.

BIRTH OF JESUS FORETOLD.
20. *Comp.* Deut. 22. 23, 24.
s. *or*, Jehovah.
b. begotten, γεννηθέν.
21. Acts 13. 23.
s. Jesus, Jehovah, *the* Saviour.*

SCRIPTURE FULFILLED.
b. by, ὑπό. through, διά.
23. Isa. 7. 14.
i. *Heb.* Immanuël, With us God (Ēl).

JESUS BORN.
s. *or*, Jehovah
25. Luke 2. 7, 21.

CRITICAL VARIOUS READINGS.

Inscription, *Gospel according to Matthew*. Gb. Sch. La. Tre. CEK(L)MS UVΓ(Δ).—*Omit Gospel*, Tis. (Alf.) BDℵ. 11 has lost its title. 6 David the king begat, Gb. Sch. CEKLMSUVΔΠ.—*Omit* the king, La. Tis. Tre. Alf. BΓℵ. 18 Jesus, Gb. Sch. La. Tis. Alf. CEKLMPSUVΣΙΔΠℵ.—*Omit*. (Gb. →) Tre. D(Lat).† When, La. Tis. Tre. BC¹Zℵ—For when, Gb. Sch. (Alf. C²EKLMPSUVΓΔΠ. 23 Her firstborn son, Gb. Sch. CDEKLMSUVΓΔΠ.—A son, *Alex*. La. Tis. Tre. Alf. BZℵ.

* JESUS, *Heb.* Joshua, *or*, Jehoshua. *Compare* Num. 13. 8, 16, *where* "Oshea," *v.* 8, *signifying* "Salvation,"

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19 For I know him, [y] that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

y Deut. 4. 9, 10. & 6. 7. Josh. 24. 15. Eph. 6. 4.

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GRECIAN, n. used in N. T. for the Gk. *Hellenistes*, by which is meant a Greek who had become a Jew. Many of the first converts to Christianity were Greek-Jews : Acts 6. 1 ; 9. 29 ; 11. 20.

GRUDGE, v. i. a word formed to express the sense by its sound, to grumble : Ps. 50. 15 ; Jam. 5. 9.
He eats his meat without *grudging.*
Shaks. *Much Ado*, iii. 4. 90.

HABERGEON, n. (A. S. *healsbeorga*, Fr. *haubergeon* = neck covering) armour for the neck and breast : Ex. 28. 32, &c. Apparently the same word as *hauberk*, though the two pieces of armour are distinguished, the hauberk being worn above the habergeon. Often spelt *haberion* and *haberieon.*
Their mighty strokes their *haberions* dismayld.
Spenser's *F. Queene*, ii 6. 29.

HALT, v. i. (A. S. *healtian* = to go lame) to limp : Gen. 32. 31, &c. So 1 Kin. 18. 21. The Heb. verb recurs, *ver.* 26, *they danced in halting wise by* (A. V. 'leaped upon') *the altar, i.e.* a dervish-like dance.

HARNESS, n. (Fr. *harnois*, Ger. *harnisch* = accoutrements) armour : 1 Kin. 20. 11, &c. **HARNESSED**, p. p. = clad in armour, armed : Ex. 13. 18.
Golias trusted in his *harness* and strength.
The boy saw the hill full of angels *harnessed* to defend them both. (See 2 Kin. 6. 17).
Bp. Pilkington's *Works*, pp. 231, 134.

HEALTH, n. (A. S. *hælth*, akin to *heal*, *hale*, *whole*). Used of God's gift of moral and spiritual soundness : Is. 58. 8, &c.
Mine eyes are wasted away with looking for thy *health.* Ps. 119. 123, *Pr. Bk. V.*

HELL, n. (A. S. *helle* = a hidden place, from *helan* = to conceal) : (1) the unseen world, Ps. 16. 10 ; 139. 8, &c., and most places in O. T.; (2) the place of torment, Mt. 10. 28 ; Lk. 16. 23, &c. ; (3) the grave, Hab. 2. 5 ; (4) death, Ps. 116. 3.

HIGHMINDED, adj., proud, wrongly confident, puffed up : Rom. 11. 20 ; 1 Tim. 6. 17.
Lord, I am not *highminded*, I have no proud looks. Ps. 131. 1, *Pr. Bk. Vers.*

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2 Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

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